The Christian Century

PUBLISHED WEEKLY

Neo-Orthodoxy's Liberalism
By Charles Clayton Morrison

'God-Forsaken' Okinawa
By T. T. Brumbaugh

Congregational Principles
An Editorial

June Survey of Books
By Eight Reviewers

JUNE 7, 1950

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The Christian Century

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Coming Events

June 2-9. Southwest Student Conference, Davis, Okla.; John Oliver Nelson, speaker.
June 5-9. American Lutheran Church, Northwestern District, Annual Convention, Parkland, Wash.
June 6-9. Duke University Christian Convocation, Durham, N. C.
June 7-11. Augustana Lutheran Church 91st Annual Convention, Washington, D. C.
June 7-18. American Friends Service Committee Institute of International Relations, Friends University, Wichita, Kan.
June 8. Presbyterian Church, U.S., General Assembly, Harrisonburg, Va.
June 8-18. American Friends Service Committee Institute of International Relations, San Antonio, Tex.
June 8-15. Southern Student Y.M.-Y.W. Conference, Berea, Ky.; Bernard W. Anderson, speaker.
June 9-11. Conference for Formation of World Organization for Brotherhood, Paris, France.
June 9-16. American Friends Service Committee Institute of International Relations, Spokane, Wash.
June 9-16. Middle Atlantic Student Christian Movement Conference, Camp Michaux, Pa.; John B. Thompson, speaker.
June 10-17. Rocky Mountain Y.M.-Y.W. Conference, Estes Park, Colo.
June 11-18. Pacific Northwest Student - Faculty Conference, Seabeck, Wash.
June 12-16. American Friends Service Committee Institutes of International Relations, Dallas, Tex.; Greensboro, N. C.; Evanston, Ill.
June 12-18. New Jerusalem (Swedenborgian) General Convention 127th Annual Session, Cambridge, Mass.
June 12-18. Student Christian Association, Y.M.-Y.W., Church Foundations 61st Annual Conferences, Lake Geneva, Wis.
June 12-28. Candler School of Theology Fifth Annual School for Accepted Supply Pastors, Emory University, Ga.
June 12-July 21. Fifth Annual Summer Seminar on Pastoral Care, Augustana Hospital, Chicago.
June 13-14. American Association of Theological Schools meeting, Columbus, Ohio.
June 13-18. Church of the Brethren General Assembly, Grand Rapids, Mich.
June 13-18. United Evangelical Lutheran Church 54th Annual Convention, Hutchinson, Minn.
June 13-19. National Council of Women's Organizations of the Presbyterian Church, U.S.A., Ocean Grove, N.J.
June 13-20. Student Christian Movement Conference, Silver Bay, N.Y.
June 14-18. Finnish Suomi Synod 61st Annual Convention, Ishpeming, Mich.
June 14-18. Lutheran Free Church 54th Annual Convention, Minneapolis.
June 14-20. Cumberland Presbyterian General Assembly and Missionary Convention, Los Angeles.
June 14-20. United Presbyterian Church of North America General Assembly, New Concord, Ohio.
June 19-24. Association of Council Secretaries, Williams Bay, Wis.
June 19-30. Lutheran Church—Missouri Synod Triennial Convention, Milwaukee.
June 20-27. Evangelical Lutheran Church 19th Biennial General Convention, Minneapolis.
June 21-24. New Jersey Synod, United Lutheran Church, Constituting Convention, Trenton, N.J.
June 21-28. Evangelical and Reformed General Synod, Collegeville, Pa.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

VOLUME LXVII CHICAGO, JUNE 7, 1950 NUMBER 23

EDITORIAL

WHITSUNDAY passed in Berlin without a tragedy. A quarter-million youngsters marched in a Communist youth demonstration. Officials of the East German government made speeches in which the United States was accused of practically every imperialistic and war-mongering sin. But there was no attempt to invade, much less to take over, the western sectors of the city. Had the threats to do so, reported with such big headlines in the American press, been nothing but a Russian bluff, another foray in the cold war of nerves? Or had these threats been magnified by the western allies to set the stage for a demonstration that military firmness will force the Communists to back down? How great the actual danger of an invasion had been will probably never be known. The only thing certain is that, after weeks of mounting anxiety, nothing untoward happened. Now that this feared crisis has passed, is it not time for the West to seize the initiative in dealing with Germany—all Germany? Rather than stay longer on the defensive, letting the Communists pick the ground of struggle, with all its propaganda advantages, cannot the western powers now take positive measures to convince all Germans that they are offering economic recovery, national unity and peace? The French have proposed one method by which to do this. Trygve Lie is advancing even broader proposals. Either course, or perhaps a combination of both, holds forth a constructive promise. In any case, surely it is time for the West to offer something better than a policy of drift and mutual recrimination.

Seize the Initiative In Germany!

Northern Baptists Take New Name

AT ITS ANNUAL meeting, held this year in Boston, the Northern Baptist Convention changed its name to American Baptist Convention. In thus acting to remove a regional connotation from its title, the denomination recognized, without admitting that it did so, that the expansionist policy of the Southern Baptist Convention is forcing it also to think in national terms. By pre-empting a title which many Baptists had hoped might one day be the name of a united Baptist denomination, the northern church apparently acknowledged that union within the foreseeable future is beyond the possibility of achievement. Its choice of the word American places the southern convention, which has repeatedly refused to limit its activities to the south, in something of a dilemma. What nonregional title is left for it to assume? The largest association of Negro Baptist churches calls itself the National Baptist Convention, so that is out of the question. Now the northern church has taken over the word American. Shall the Southern Baptists transform themselves into the Federal Baptist Convention? Heaven forbid! If the memories of federal activities in the "War between the States" did not prevent that, the use of the term by the Federal Council of Churches would do so. A good vote might be mustered in certain areas for Confederate Baptist Convention, but elsewhere it would probably lack the necessary luster. The southern denomination, which so recently signalized its conception of manifest destiny by meeting in Chicago, therefore must retain the regional name it seems determined to outgrow or accept a name which The Christian Century offers without charge: "United States Baptist Convention"!

Mission Boards Approve Chinese Proposals

IN our March 29 issue this paper published "To Our American Brothers: A Message from the Christians of China." We called it "without doubt the most important communication sent in decades by representative Christians in China to members of the churches in this country." In the light of the interpretation placed on recent events in their country by these Chinese Christian leaders (they said "a new era has dawned," and called it "the culmination of a century's struggle") and the demands they made for drastic changes in mission work and policy, we wondered when we printed it what reception would be given the document. On May 29 the 44 mission boards represented in the China committee of the Foreign Missions Conference of North America gave their answer. It was a most heartening approval of the position taken by the Chinese church leaders and promise of support along the lines they had proposed. "We agree," these mission board representatives began their reply, "that 'a new chapter in the history of China has begun; a new era has dawned.'" "We share your hope," they continued, "that when conditions have become fully stabilized, religious activities can be carried on, in accordance with the Organic Law [of the People's Republic], without interference." They agreed that, because of the record of the past, it is "not surprising that the Communists should feel that the Chinese church has been related to imperialism in its political and economic aspects." And they accepted all the principles laid down by the Chinese for future control, direction and support of the Christian enterprise. As to missionaries, they ac-

cepted the limitations of living standards, movement and authority which the Chinese leaders had forecast, and described the future missionary as one who, "living in a political environment to which he is not accustomed, must keep an open mind and have due sympathy with and endeavor to understand the political and social trends now operating in China."

Presbyterian Council Sessions To Remain Closed Affairs

THERE WAS a period of significant silence at the recent General Assembly of the Presbyterian Church, U.S.A. No commissioner spoke up in opposition to a committee recommendation that an overture from the Albany presbytery be rejected. (See page 710.) The presbytery had petitioned for open meetings of the church's General Council, with public reports on its actions. The committee deemed it "unwise" to make General Council actions "a matter of public record." The General Council is a body elected by the General Assembly with broad executive functions. It is charged with supervising the interests of the boards of the church. It prepares and submits to General Assembly the annual budget for benevolent and missionary agencies. It considers *ad interim* of the General Assembly cases of serious embarrassment or emergency affecting the benevolent and missionary work of the church and makes provision for methods of relief. It is given authority to coordinate the missionary and benevolent programs of the church and is charged with promoting benevolence and stewardship throughout the church. The members of Albany presbytery thought that a body with such broad and important functions should act under conditions which would let the whole church know what it is doing. It would probably have been difficult to find a single commissioner at the General Assembly who did not subscribe to the doctrine of "open covenants openly arrived at" in international affairs and open and recorded sessions of all representative bodies in our national government. Yet they accepted secrecy in their own church's government without a murmur. Churchmen would be in a much stronger position when urging government to operate in the open if more church bodies conducted their business in the full light of day. The same democratic principle is applicable in both areas. We hope that the presbytery of Albany will try again next year.

Methodists Improve Position in CWS

CHURCH WORLD SERVICE received over $622,000 in cash contributions from 16 denominations in the first four months of this year. This continuance of support from the principal cooperatively minded Protestant bodies indicates that the Christians of this country are aware that the need for compassionate assistance to victims of war abroad is still very great, and that their willingness to share their means is far from exhausted. It also witnesses to the fact that Protestants are not insensitive to the question of honor involved in faithfully carrying out an ecumenical obligation to each other, to displaced persons and to those in want. According to a report issued by Church World Service, cash contributions received from denominations in 1950 up to April 30 total $622,729.69, of which $413,000 was designated for specific projects. The amounts contributed by the ten leading denominations follow:

Presbyterian, U.S.A.	$188,500
Protestant Episcopal	110,000
Evangelical and Reformed	98,000
Disciples of Christ	52,470
Lutheran National Council	47,669
Methodist	42,901
Congregational Christian	34,388
United Presbyterian	20,187
Ev. United Brethren	10,000
Church of Brethren	7,000

It will be noted that the Methodist Church, which ranked eighth in cash contributions last year, has slightly improved its position by coming up to sixth. Perhaps the most shocking fact revealed by the C.W.S. report is its revelation that the Northern Baptists have given only $2,719 in the first four months of 1950. How do they expect that displaced persons, who are now coming over in substantial numbers, are going to be taken care of? This is the largest single obligation for which C.W.S. has been made responsible by the denominations. We all have a moral obligation to do our share.

Can We Keep Japan's Friendship?

AMERICAN complacency over the success of the Japanese occupation seems likely to suffer a shock before long. Disparaging comments on the occupations in Europe have usually been turned off by pointing to MacArthur's achievements: "Things haven't gone too well in Europe because authority has been divided between so many conquerors. But just look at Japan, where we have had a free hand. There the occupation not only has accomplished its military and political purposes, but it has made fast friends for us of the Japanese people." Optimistic judgments of that sort now appear due for revision. So critical has the situation become for American interests in Japan that Secretary Johnson and General Bradley are going there to try to straighten things out, and John Foster Dulles is also there on a trouble-shooting mission. What's the matter? In brief, the United States has an occupation bear by the tail, and it doesn't know how to let go. General MacArthur long ago warned that the occupation would lose its moral authority if it continued as long as it now has. But how is it to be ended? The state department, and presumably MacArthur, favor a separate peace treaty with Japan. But they couple with that a requirement that the Japanese government shall then sign an agreement with the U.S.A. granting this country permanent army, navy and air bases. The Pentagon is against any peace treaty and for a declaration of our intention to maintain our military occupation indefinitely. Neither course will satisfy the Japanese. Practically all their parties have campaigned in the current election on the platform, "No bases to any foreign power." Walter Lippmann has thrown up his hands at the dilemma we are in. It constitutes, he says, "a problem so difficult that it may be insoluble in the atomic age and during a cold war." Mean-

while, the administration has dumped it on Mr. Dulles, and is probably not unwilling that a Republican should be saddled with it. Action of some sort has become imperative. But any policy we may announce, if it breeds hatred for us on the part of the Japanese people, will be a defeat, no matter how many military bases it may secure.

Are the Republicans Swinging Leftward?

VICTORIES in the spring primaries by Governor Duff in Pennsylvania and Senator Morse in Oregon are causing some observers to forecast a Republican swing to the left. We doubt that this conclusion is justified without additional evidence. All that happened in Pennsylvania was that party control slipped out of the grip of "Joe" Grundy, 87-year-old Quaker party boss and president of the Pennsylvania Manufacturers Association, into the hands of a man who can be called progressive only by comparison with the most extreme conservatism. In the last presidential election, Duff favored Vandenberg first and then swung to Taft. He opposed Dewey and was saved from political extinction only by the unexpected defeat of the New York governor. Since then, he has methodically built up his strength by capturing the old, unreformed party machinery in precinct after precinct. An almost unnoticed casualty of the Pennsylvania poll was Harold Stassen, president of the University of Pennsylvania. He backed Cooke, the Grundy candidate for governor. Cooke's defeat throws Stassen's presidential aspirations into outer darkness. The situation in Oregon affords more comfort for those who long for a more liberal Republican party, but it is hardly an adequate basis for predicting a trend. On many issues, Senator Morse votes as an independent. In some respects, he is the nearest thing we have to a successor to Senator Borah or Senator Norris, although he lacks the capacity for statesmanship of either of these western liberals. He represents in Congress the liberal tradition of the west, but his lopsided victory in the primary indicates only that the Republican voters in one state, who had previously sent him to the Senate, didn't think much of his almost unknown opponent and are content to have him represent them in the autumn election.

General Motors' Contract an Industrial Landmark

FIVE postwar years of deteriorating labor relations lay behind the remarkable contract which General Motors and the United Automobile Workers, C.I.O., signed on May 23. They had been years during which "collective bargaining" in key industries had become largely an effort to enlist the power of the government—pushed into action by public clamor—to compel settlement of disputes. At times, when this tactic failed, strikes shut down plants and entire industries, inflicting great wage losses on the workers, only to end in mutual exhaustion with a wage contract which satisfied nobody. The recent Chrysler strike was an example. Evidently General Motors management and Walter P. Reuther of the U.A.W. determined after the Chrysler fiasco to return to genuine collective bargaining. The result, a 5-year contract without escape clauses for either side, negotiated without government intervention of any kind, has astonished the nation and brought almost universal praise for both company and union. Under the new contract the men who work for G.M. will get a raise of 4 cents an hour in their basic pay of $1.65 every year for five years. If the cost of living goes up, their pay will go up additionally; if it goes down, their pay will be cut proportionately. They will have full Blue Cross and Blue Shield protection at half-cost, vacations with pay of from one to three weeks, group life insurance up to $5,000 per worker at no cost, increased sickness and accident benefits up to $45.50 a week at no additional cost. G.M. workers not now in the union will not be forced to join; new workers must join for a year, but may then drop their union membership if they so desire. General Motors, on the other hand, will get an exact knowledge of what its labor costs are going to be for five years ahead and a guarantee of uninterrupted operations during that period. If other basic industries would adopt this pattern of industrial statesmanship and mutual confidence between management and workers, a level of production and consumer prosperity (for the workers are the consumers) could be achieved and held which would free this nation from its present dependence on an armament economy.

Ask Press to Play Down Kinsey Reports

WHILE representatives of U.N. nations met at Montevideo to draft an international declaration on what is and what isn't legitimate in press reporting, the social council of the Canadian Council of Churches appealed to the newspapers of the dominion to say nothing about the soon-to-be-published second Kinsey report. If the first Kinsey report created a sensation, the second is likely to outdo it, since it will deal with the sexual behavior of American women. "The pendulum has swung too far from the public and private taboos placed upon sex information some decades ago," said the Canadian church body. Publications of the sort now being produced are neither "wise [nor] necessary." They are having "a deleterious effect upon many areas of society." For that reason the council deplored the advance publicity given the second Kinsey volume and appealed "to the press to refrain from giving any further publicity to this report or commenting thereon." We sympathize with the anxiety which the Canadian council evidently feels regarding the effect of the forthcoming report. We do not doubt that many will read it, and some papers and magazines will comment on it, for prurient reasons. We are even ready to grant that the widespread sale and discussion of the Kinsey books —several more are in process of preparation—may quite possibly do more social harm than good. But we do not believe that there is anything to be gained by such an appeal to re-establish the taboos of the past. As a fact of social history taboos, once destroyed, cannot be reinstated. And in this particular instance the Kinsey books are bound to be discussed, under all sorts of circumstances, good and bad, because of the widespread suspicion that a great gulf yawns between our avowed social standards and our actual practices. If this suspicion has a basis in fact, that is important. One of the institutions for which it has greatest

importance is the Christian church, since the church claims as one of its responsibilities setting the standards of human conduct.

Protestant Advance Reaches Mid-Point

THE JOINT evangelistic effort in which 37 Protestant denominations are engaged under the name of United Evangelistic Advance will terminate at the end of this year. Reports issued by the department of evangelism of the Federal Council of Churches cite a number of communities and one or two denominations in which the results of combined effort are encouraging. No picture of the enterprise as a whole can yet be drawn, however, or at least none has been made available to the public. Secretary Jesse M. Bader of the Federal Council's department informed The Christian Century that in general the joint project is succeeding beyond expectations. Much depends, however, on the remaining half-year's effort; and much especially on that of the next few weeks. The observance of October 1 as Worldwide Communion Day, for example, is an integral part of this united enterprise. It is suggested that on that day every church member be urged to partake of holy communion in his own congregation. If every member is to be in church on that day, a good deal of hard work will have to be done well in advance. Throughout October the emphasis of the United Evangelistic Advance is to be on church attendance. October's fifth Sunday is Reformation Sunday. Ministers are asked to preach on a Reformation theme in the morning, and to join with other churches in a community Reformation service in the afternoon or evening. Three years ago there were less than a dozen such united services in the country. Two years ago New York heard of 66; last year, 133. This year at least 500 communities should hold such rallies. The first week in December is set aside for simultaneous visitation evangelism. The final Sunday in that month is also the last day in the year and the last in the half-century. How can a half-century be more fittingly brought to a close than by the participation of every church in the United Evangelistic Advance?

Court Upsets South African Jimcrow Rail Law

SOUTH AFRICA'S highest court has set aside the color segregation regulations for railway travel which went into effect two years ago. These were the first laws enacted by the Malan government to establish its *apartheid* policy. Since the court knocked out the jimcrow regulations on the ground that they involved racial discrimination, there is general speculation in South Africa concerning what it may do to the rest of the Malan white supremacy legislation. Meanwhile, the minister of the interior has told parliament that the new "group areas" bill (see the Century for May 17, page 604) would not keep whites from doing business in a "native area," or natives from being employed in a white area. All it would do would be to keep natives and "colored" (i.e., Indians) from owning businesses or property in white areas. We thought so. . . . Toyohiko Kagawa is expected to land in New York on July 14. He will be speaking in this country and Canada until December 21. Every date on that schedule has been filled and hundreds of invitations have had to be declined. . . . The annual meeting of the United Board for Christian Colleges in China was told that all 12 are running, with a total enrollment of nearly 9,500. "Attendance at worship services has increased, the percentage of students electing religious courses is larger than before, and Christian programs are being vigorously continued." All 12 colleges are in communist territory.

What Are the Principles of Congregationalism?

THE ATTEMPT of a civil court to determine the religious principles and the "faith and teachings" of the Congregational denomination, resulting in a decree forbidding the denomination to unite with the Evangelical and Reformed Church, was, as we maintained in an editorial last week, a clear invasion of the domain of religious liberty guaranteed by the Constitution of the United States. The court rested its decision and decree solely upon the principle of the autonomy of the local church which it held to be the controlling principle of the denomination. It conceived this principle in narrow and legalistic terms, with no recognition of its ambiguity in Congregational thought and practice, or of other principles which might qualify its application in certain concrete situations.

I

We wish, in the present writing, to inquire what the principles of Congregationalism truly are, insofar as they are relevant to the contemplated merger. One of these principles is, certainly, the autonomy of the local church. We shall examine this concept in its relation to other principles of the denomination's "adopted faith and teachings." But before doing so, it is important to note the effect of the court's decision upon local autonomy itself. Its effect is devastating. It completely nullifies this principle by robbing it of any practical method under which local autonomy could operate. There is only one method by which a local church can exercise its right of self-government, and that is by the use of the democratic process. This process involves open and full discussion issuing in a vote of the members. Such a vote presupposes that the will of the majority shall be accepted as the will of the whole body. Congregational churches always and everywhere have operated on this democratic principle. Justice Steinbrink's ruling nullifies this principle of democratic procedure by his decree that any majority less than the whole voting to enter the union would forfeit the property of the local church to the minority, however small. He thus leaves the local church without any method, short of absolute unanimity, by which to exercise its autonomy. In pretending to establish local autonomy, the court reduces it to impotence.

Moreover, on the level of collective action by the denomination as a whole, the court annuls another principle

of local autonomy. This is the democratic principle of action through a representative. The court denies to the local churches the right to use this representative procedure. It declares illegal, and therefore null and void, the action of seven-tenths of the local churches in authorizing the General Council (a representative agency created by the local churches) to act on their behalf by taking the denomination into the union. If the council persists in carrying out the mandate of the local churches, the court declares that all the general properties of the denomination will be forfeited to the minority churches, together with all local church property, except that of those few churches whose vote for union was absolutely unanimous. This is a clear denial of the right of local churches to appoint a representative to act for them in a matter in which they desire to act collectively.

The point, here, is that Congregationalism, in its structure and intention, is organized throughout on the democratic principle of majority rule—in the local church and in the collective activities of the denomination. Seventy-two per cent of the churches authorized the council to act for the denomination and enter the union. The court held that, if the council acted upon this authorization, all property rights would be forfeited to the minority, because, forsooth, the minority represented the principle of pure local church autonomy! Thus the proud democracy of Congregationalism was transformed into the principle of rule by a minority—a minority in the local church and a minority in the denomination. It would almost seem that the court intended to make the Congregational polity ridiculous by reducing it to absurdity.

II

The fundamental error of Justice Steinbrink lay in his assumption that local autonomy is the only, or at least the supreme and controlling, principle of Congregationalism. Whatever opinion one may hold as to the meaning of this ambiguous concept, it is a flagrant caricature of Congregationalism to define its "adopted faith and teachings" in terms of this single principle. Every Protestant church in stating its principles reserves the conscientious obligation to make adjustments required by growth in its understanding of the will of God. Its expanding knowledge may derive from its continuing study of the Bible, or from the unfolding events of history, or from its interaction with other Christian denominations, or from other sources. No Protestant church flaunts the Roman Catholic motto: *Semper idem.*

In the case of Congregationalism, its theology has undergone a radical change during the past century. And since colonial times its ecclesiastical polity, which was then akin to presbyterianism, passed into an extreme emphasis on local independence, only to experience, during the past half-century, a revival and return to the conception of congregational interdependence and the connexional integrity and responsibility of its local churches.

The civil law is unable to deal with the mobility that characterizes a living church. When it undertakes to do so, it destroys the life of the church and consigns it to the immobilized state of a virtually dead body. The fathers of the American Constitution recognized this, in principle. Therefore, the Constitution which they framed forbade the making of any law under which the state could dictate to any church the religious principles by which its freedom of action could be inhibited.

The ruling of Justice Steinbrink is totally blind to the hierarchy of allegiances within which the mobility of Christian faith finds expression in every Christian church as well as in Congregationalism. The local church is committed on all the levels of its allegiance, the ultimate level being the Lordship of Christ. Under his Lordship there exist the ecumenical church, the denomination and the local congregation. The principles of allegiance on these respective levels come to a focus in every local congregation. All rest under the judgment of Christ, whose will for the local church cannot be fully known without recognition of his will for the denomination and for the ecumenical church.

The distinguished Congregational theologian, Nathaniel Micklem, principal of Mansfield College, Oxford, in a brochure published in 1937, makes his confession of faith as a Congregationalist in terms of a hierarchy of allegiances.* He says: "I am first and foremost, by the grace and calling of God, a member of the Great Church of all the ages and countries, one in spite of all its differences and divisions. Then, in the controversy with Rome, I stand with the Protestants. Last, amid the many subdivisions of Protestantism, I am a Congregationalist." Dr. Micklem quotes from the report of a commission appointed by the British Congregational Union which declared that the Elizabethan Separatists, that is, the earliest Congregationalists, "re-emphasized for Christendom three great principles: (1) the immediate and present Lordship of Christ, (2) the necessity of Christian character in the church members, and (3) the essential democracy of the Christian fellowship."

The principles of Congregationalism, Dr. Micklem maintains, cannot be stated merely in terms of something distinctive in local church polity, but must include those principles which the local church shares with the whole body of Christ. Even so, he recognizes and deplores a widespread confusion among Congregationalists with respect to the meaning of their doctrine of local church independence. "Our fathers," he says, "came out into Separation with infinite unwillingness, but at the call of God; we shall do little honor to their memory if we remain in isolation when it becomes possible for us to make our contribution to a reunited church." On what basis can Congregationalists participate in such a reunion? Dr. Micklem answers: On any Christian basis, "provided, and provided only, that the true gospel liberty of the local congregation is respected."

What, then, is this "true gospel liberty of the local church"? In several pointed sentences, he condemns any interpretation of this local liberty in terms that would deny the higher principle of responsible connexionalism. "Independency [that is, local autonomy] is a principle of responsibility, not of isolation . . . and not of schism." Again: "The unity of the church and its continuity . . . are not less important than the liberties of the local congregation." Once more: "Independency is not a principle which should prevent a local church from accepting rules and regulations . . . if the acceptance of some rules and

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regulations is necessary for the wider service of God's Kingdom." He warmly approves the union of the Congregational denomination with the Methodists and Presbyterians to form the United Church of Canada.

Principal Micklem frankly affirms that "independency is not the only principle of churchmanship [for Congregationalists]. It declares that within the Great Church there is an inalienable freedom of the local congregation; but it is not in itself a principle by which the Great Church could be organized, for organization means connexionalism." And finally: "Congregationalism is true, but it is not the whole truth. . . . Alas, when a principle that is true is held in isolation from other principles that are likewise true, and is made the sole principle of churchmanship, the truth being seen out of perspective becomes almost a falsehood."

Thus the recognized dean of theological scholars in contemporary Congregationalism has stated the case for his denomination in terms which, we believe, represent the conviction of the great body of Congregationalists in this country. Certainly it represents the conviction of the 72 per cent of the churches and members voting for union with the E. and R. Church. And we would venture so far as to say that even the minority in the present controversy, had they been asked prior to the emergence of a specific proposal of union, would have subscribed heartily to Dr. Micklem's statement of Congregational principles. Beside this statement, the attempt of a civil court to dictate to Congregationalism what its principles are, presents a spectacle of pathetic obtuseness and ineptitude.

III

There remains to be considered one more principle of this denomination. During the past fifty years, Congregational convictions have grown into a new dimension of Christian vision and obligation. We may call it the ecumenical dimension. American Congregationalism now sees itself not merely in the narrow frame of its own sectarian and isolated existence, but as an organic part of the whole of Protestantism.

The paramount principle of those denominations whose thinking has moved into this ecumenical dimension is expressed in the conviction (a) that our Protestant sectarianism is a sin against Christ and a violation of the true church which is his body; and (b) that the now separated denominations are bound by the will of God to come together in a visible form of union which will enable them to be one body, and to act as one, under Jesus Christ its living head. This yearning to break out of the sectarianism of the past into an ecumenical dimension appears in many striking phenomena, one of which, but only one, is the merger of various denominations two by two. Fifteen such mergers have taken place since 1906.

Congregationalism has been for the past fifty years a leader and pioneer in every phase of this integrative movement of Protestantism. Its entire constituency had become fully conscious of the ecumenical imperative. Twenty-five years ago the Congregationalists of Canada united with the Methodists and Presbyterians of Canada, and that without blinking an eye over "local autonomy." Two decades ago, Congregationalism in the United States merged with the Christian denomination and now wears that name as a part of its own. This action was unimpeded by any appreciable dissent.

Four years ago, its General Council unanimously passed a resolution calling for a union of all those churches which "recognize one another's ministries and sacraments." This invitation has already found a favorable response in seven other denominations, the eight bodies representing a total membership of 16 million. It should be noted that the invitation said nothing at all about local church autonomy. This item, being ambiguous, was plainly left open for the plenary conference to consider whether, and in what form, the essential principle of congregational democracy could be incorporated in a united church.

Our purpose in reciting these activities and commitments of Congregationalism is to direct attention to the indisputable fact that the ecumenical imperative represents a profound conviction of this denomination. In fostering union with the E. and R. Church, Congregationalism was acting upon a principle of its "adopted faith and teachings." The ecumenical imperative definitely transcends the flexible and undefined principle of local autonomy, though it does not annul it. But it subordinates any interpretation of local autonomy to the possibilities of adjustment in the interest of church union. Such an adjustment might modify certain nonessential features of its present practice while still preserving the essential principle of democracy in the local church and in its connexional relations. Any other interpretation of the plea of Congregationalism, over the past fifty years, for the implementation of the ecumenical ideal could mean only that it was an invitation to the rest of Protestantism to join the Congregational denomination! Such a motive, every Congregationalist would incontinently reject.

Did the Brooklyn court which based its decision upon the "adopted faith and teachings" of the denomination include the ecumenical imperative as part of the faith and one of the religious principles of Congregationalism? It did not. It nullified this principle. No civil court could be expected to look deeply enough into the heart of a church to see what its real principles are. This court's unconstitutional attempt to do so resulted only in the stultification of the court itself. Adopting a legalistic oversimplification of an ambiguous principle of Congregationalism, it used its own arbitrary concept of this principle to nullify a high spiritual and moral imperative of the faith and teachings of that denomination.

In the light of the foregoing discussion, we feel no need to give any consideration to the "eight points" of alleged conflict between the Basis of Union and the Congregational principle of local autonomy. Insofar as these points, set forth in the court's ruling, have any validity at all, they are trivialities, mere dust in the balance, mint, anise and cummin, compared with the weightier matters of both the law and the gospel.

On the false assumption that the principle of local autonomy is the only principle of Congregationalism, or that it is the supreme and controlling principle, and that the civil law is competent to determine its essential meaning despite the fact that it is held as a flexible concept by the denomination itself, the court was led to perpetrate an unconscionable injustice upon the faith and conscience, as well as the religious liberty, of this church.

In Three Installments — Part 1

The Liberalism of Neo-Orthodoxy

By Charles Clayton Morrison

AN EARNEST REQUEST recently came to me from a friend to write out for him a definition of neo-orthodoxy. He is confused, he says, by this new way of theological thinking and hopes that I may be able in a single paragraph to tell him what neo-orthodoxy is. His request does not assume that I belong to this school of thought, but only that I may have studied its position sufficiently to be able to distinguish it from other ways of thinking about the Christian faith. At first, I believed that I could make a brief statement that would satisfy his request and perhaps shed some light upon a development which presents an inescapable challenge to the Christian mind of our time. On reflection, however, I found that the subject was too complex to yield a simple definition. A definition would mean the drawing of fairly sharp boundary lines marking off neo-orthodoxy from other modes of thinking. This I found that I was unable to do, because neo-orthodoxy seemed to overlap other modes of thinking in a manner that required more extended and careful discrimination.

There are three schools of thought with which neo-orthodoxy stands in a relation of both contrast and affinity. They are (1) liberalism, (2) orthodoxy and (3) fundamentalism. I do not include that school of contemporary thought which calls itself "humanism," because it represents a point of view which is the antithesis not only of neo-orthodoxy but of all other recognizably Christian ways of thinking about the Christian faith. Nor do I include Roman Catholic theology, because the issues raised by the new theologians have emerged within Protestantism, and their discussion presupposes Protestant history and a Protestant outlook. Hence we shall be concerned only with the three ways indicated above in which Protestants think of their faith.

'Neo-orthodoxy' a Misnomer

The first thing to be said is that the term "neo-orthodoxy" is a misnomer. Literally, it means a revived orthodoxy. This is most inexact. Though the term is inadequate and misleading, I shall have to use it throughout this essay because the label has been so generally adopted. The movement that has been saddled with this name could more accurately be identified as a revival of evangelicalism than of orthodoxy. It has certainly brought the evangelical faith into a new focus for a Protestant generation that had allowed its faith to be appreciably obscured by self-styled liberalism, by orthodoxy and by fundamentalism.

To identify this new theological movement as a revival of the orthodoxy of the traditional creeds represents a failure to discern its most inward characteristics. It is true that neo-orthodoxy comes out at numerous points where orthodoxy came out, but it reaches its goal by routes with which the old orthodoxy was quite unfamiliar. The mental patterns and processes of the leading exponents of neo-orthodoxy—Barth, Brunner, Niebuhr—are so unlike those of the older theology that there hardly exists a common "universe of discourse" between them.

The same can be said of fundamentalism. This school refuses to acknowledge any kinship with the writings of the "neo" theologians. The fundamentalist mind represents an extreme form of biblicism, amounting, in effect, to bibliolatry. It has certain affinities with the older orthodoxy, but it deceives itself with the thought that it is in truth a revival of orthodoxy. It is an error to identify fundamentalism with the thinking of the great theologians who erected the structure of orthodox Christianity in the past. While we must recognize the basic place which classic orthodoxy gave to the Scriptures, it was not slavishly bound to the letter of the Scriptures in any such degree as are the fundamentalists. For the latter, the Scriptures seem to be an opaque body of words to be taken at their surface value, with little or no interpretation except by reference to other words or texts. Thus the most fantastic conceptions have been exfoliated by a process of interweaving scriptural texts, and these conceptions, though often contradicting one another, are sanctioned by a *Thus saith the Lord.* Orthodoxy may be held partly to blame for this weird development, but not wholly.

Kinship with Liberalism

With this sketchy orientation in the general scene of contemporary Protestant schools of thought, I wish to devote this essay to a consideration of the relation of neo-orthodoxy to liberalism. I shall maintain that there is far more common ground for both argument and understanding between liberalism and neo-orthodoxy than is generally supposed, either by the critics of this new way of thinking or by neo-orthodox writers themselves. Here I believe we shall find a common universe of discourse in which it is possible for minds to meet in fruitful conversation and debate, if not in actual agreement. In my opinion, neo-orthodoxy has been the victim of much prejudiced caricature by writers who call themselves liberals. Had they penetrated to the real inwardness of neo-orthodoxy, I believe they would have recognized its kinship with liberalism. I also feel that the exponents of neo-orthodoxy have not sufficiently recognized the strong currents of liberalism in their own thinking. Had they done so, they would have been more discriminating in their critique of liberalism instead of indulging in a wholesale denunciation of it.

It may shock many readers of neo-orthodox literature for me to affirm, as I intend to do, that neo-orthodoxy is an extension and development of the spirit and method of liberalism, for liberalism seems to be the chief "whipping boy" of these writers. But there are two facts, entirely external to the subject matter of either school, which, I believe, suggest the possibility that my affirmation may be true. One is the fact that virtually all the outstanding

exponents of neo-orthodoxy came to their position by way of liberalism. They were liberals before they were neo-orthodox. When their apparent reaction against liberalism is critically examined, we find that what they really reject is not their earlier liberalism as such, but certain *conclusions* reached by liberal thinkers of the past generation or two. These conclusions neo-orthodoxy now regards as shallow, premature and, in great measure, erroneous. Yet it is in the spirit and method of liberalism that the exponents of neo-orthodoxy criticize their own former position. This suggests that neo-orthodoxy may be more akin to liberalism than its attack upon it would seem to imply.

Converts to Neo-orthodoxy

The other fact is that the converts to this new way of thinking come chiefly from the camp of liberalism, rather than from fundamentalism or orthodoxy. The fundamentalist mind, preoccupied with its own literalistic biblical stereotypes, is unable to think in the more flexible categories in which both liberalism and neo-orthodoxy state their positions. While orthodoxy, on its part, contributes some converts to neo-orthodoxy, it is my observation that they are not numerous, relatively, and that the orthodoxy of many of these converts had previously been tinged with some degree of liberalism. Where there was no such taint, the grasp of these orthodox converts upon the neo-orthodox way of thinking is not too intelligent or profound.

With these two observations in mind, I will state the thesis of this essay and proceed to an examination of neo-orthodoxy to support it. My thesis is that the "liberalism" against which the exponents of neo-orthodoxy react with such vigor is an *arrested liberalism*, a liberalism that foreclosed its own case, that crystallized prematurely, before all the facts were in, that reached conclusions which it has held dogmatically, thus denying its own principle. It is this static liberalism against which neo-orthodoxy reacts, but it does so, however unwittingly, in the name and spirit of true liberalism. Let us then examine some of the salient features of neo-orthodoxy to see whether this thesis of a kinship with liberalism can be supported.

The features of neo-orthodoxy which we shall examine are (1) its acceptance of the higher criticism of the Bible and, in general, the findings of modern science; (2) its acceptance of the biblical *Weltanschauung*; (3) its shift of the locus of revelation from the Bible to the living history that is mirrored in the Bible; (4) its acceptance of the findings of New Testament scholarship; (5) its eschatology; (6) its doctrine of original sin; and (7) its existentialism.

I

Science and the Higher Criticism

The first and most obvious evidence of liberalism in neo-orthodoxy is its unreserved acceptance of the results of the historical study of the Bible and also its acceptance of the scientific doctrine of evolution. The emergence, in the latter half of the 19th century, of these new perspectives on the Bible and on nature gave rise to a new school of Christian thought. It was at this point that the term "liberalism" was adopted. Those Christians who accepted the idea that the Bible was historically conditioned and that all life on this planet, including man himself, had emerged in a long process of evolution were called "liberals," and their attempt to reorient the Christian faith to this new historical and scientific outlook was called "liberalism." Those who refused to accept these new findings of biblical and scientific scholarship were called "conservative" or "orthodox."

Neo-orthodoxy stands squarely on the liberal side of this controversy. It shares with liberalism in the attempt to orient the Christian faith away from the biblical literalism and the six-day creationism of the traditional school. Neo-orthodoxy is continuing to work at this task of reorientation, while those liberals who claim to have a sort of patent on the name regard the liberal task as already virtually completed. It is at this point that the separation of neo-orthodoxy from the liberalism prevailing at the turn of the present century begins. One could say that the liberalism of that period reached a stage of arrested development, and that neo-orthodoxy, coming on the scene after a quarter-century, insists upon going forward with the reorientation made necessary by science and the historical criticism.

Having established this initial agreement between the two schools in their equal acceptance of the factual findings of science and the historical study of the Bible, the question before us is this: Does the line of further development taken by neo-orthodoxy represent an extension of liberal principles or an abandonment of them? Has neo-orthodoxy deviated from the spirit and method of liberalism in reaching a position which static liberalism stopped short of? To answer such questions we must go on to consider whether neo-orthodoxy's reorientation of the Christian faith in the light of modern knowledge is alien to the method and spirit of liberalism. My answer will be that in its salient features it is not. On the contrary, I hope to show that neo-orthodoxy is a continuation and further projection of the liberal movement.

II

The World View of the Bible

Consider, then, the neo-orthodox world view, or *Weltanschauung*. (This word of German origin has now found a place in our English dictionaries. I shall have to use it occasionally because it carries a somewhat more distinct and suggestive connotation than our English term "world view.") The question, here, is this: Does the Bible disclose a world view, an outlook upon the cosmos, a *Weltanschauung*, which is not only integral to but is the essential wholeness of the Christian faith? Static liberalism answers this question negatively. It says that modern science shows us a universe so unlike that of the biblical outlook that the latter can have for us no more than an antiquarian interest. With the shattering of this biblical cosmology, early liberalism concluded that no cosmic framework remains which is relevant to the Christian faith. Therefore, it tends to give to science the final word as to the nature of the universe and shifts its religious interest from the cosmology of the Bible to its ethical teaching, especially the ethical teaching of Jesus. The enduring substance and essence of Christianity, says static liberalism, is found in its high morality.

Against this reduction of biblical religion to the cate-

gories of moralism, even when accompanied by a vague theism, neo-orthodoxy reacts in vigorous protest. It declares that the fundamental and comprehensive characteristic of the Bible is not its ethic, lofty as that is, but its cosmology, its outlook upon the universe. Neo-orthodoxy, of course, agrees with liberalism that modern science has shattered the picture of the neat little earth-centered universe which was envisioned by all mankind prior to our Copernican era. But it denies that this is the real cosmology of the Bible; it is only historically incidental to it. Transcending this prescientific cosmology, neo-orthodoxy finds in both Old and New Testaments a *Weltanschauung* which static liberalism has overlooked. Therefore, the conclusion of liberalism that a world view is not essential and integral to biblical religion was premature. And the shift from a world view to an ethical basis for an understanding of Christianity was unwarranted.

The True Biblical Cosmology

Neo-orthodoxy affirms that the ethics of the Bible do not stand alone—they are grounded in the nature of the cosmos, and derived from it. The Christian gospel, it says, is not primarily a disclosure of ideal human conduct; it is a vision and a proclamation of the nature of the world and the meaning of human existence. This real biblical cosmology both transcends and permeates the prescientific conception of the physical universe which lies side by side with it in the biblical writings. But it also transcends and permeates the modern scientific cosmology.

The broad outlines of the biblical *Weltanschauung* are familiar, but we have not been seeing them as the contour of a world view. Instead, we take each element or feature as a detached and separate doctrine which must be validated, if at all, in abstraction from the whole of which it is a part. If I read aright the mind of neo-orthodoxy, its profoundest conception lies in its grasp of the object of Christian faith *as a whole*, that is, as a total world view, a *Weltanschauung*, whose parts are as organically interdependent as are the parts of the physical cosmos.

Let us, then, name the chief constituent parts of this biblical world view: (1) God as the Creator of heaven and earth and all things therein; (2) the whole creation as subject to his sovereign will and shot through with divine purpose; (3) man as the creature of God's creative work, but unique among all creatures in bearing the Creator's own image, and therefore free and responsible, and therefore prone to sin; (4) human history as the general scene of the Creator's self-disclosure, and the Hebrew-Christian strand of history as the particular scene in which the Creator's self-revelation as Judge and Redeemer of man was most clearly apprehended: (5) the life, teaching, death and resurrection of Jesus Christ, together with the interpretation of this total event by his early disciples, as the ultimate and definitive consummation of the Creator's self-revelation in history. These, omitting their profound implications, are the broad outlines of the biblical *Weltanschauung*.

This outlook upon the universe, says neo-orthodoxy, is the substantive, the timeless and the enduring cosmology of the Christian faith. It transcends not only the prescientific but the modern scientific and every other view of the universe. The Bible is the mirror in which mankind for all time may discern and thereby participate in this world outlook. Static liberalism has failed to discern this cosmology, probably for the reason that it so pervades the entire Bible from beginning to end that it could be easily overlooked by a student preoccupied with textual or historical interests. How this world view is to be apprehended as true and most real by a reader of the Scriptures is a question which neo-orthodoxy will answer for us in the final section of this essay. It must suffice at this point merely to assert that, in bringing into bold relief the distinct outlines of a biblical world view which lies like a palimpsest underneath the Bible's historically incidental prescientific outlook upon the physical universe, neo-orthodoxy has operated strictly within the liberal tradition.

(Next week: Revelation, the New Testament, Eschatology, Original Sin)

A Street

I WALK a street
Along a city slum.
The bordering tenements
But thinly house
The hungry,
The bitter,
The cold.

A weeping child
Crouches in a doorway,
Shrinks as I pass—
Her cry lost
In ribald guffaws
From an open door.

An alley—
Three urchins fighting
For a knife.

I step aside—
Avoid a reeling sot
Seeking another bar.

A bearded form
Stoops,
Leering at the gutter,
Vies with a mangy cur
For a morsel half hid in mud.

A painted thing passes—
One who never knew
The kiss of love;
Her innocence crucified
On the cross of man's lust;

My eyes can bear no more!
A prayer wrings my tortured soul:

O God! Who—
Who will bring love
To this caricature of life,
And change this street
To a highway
In a City of God?

P. M. SNIDER.

'God-Forsaken' Okinawa

By T. T. Brumbaugh

FROM THE TIME of its conquest in the late war until now, American soldiers have given to the largest of the Ryukyu islands the title of this article. This writer, who recently visited Okinawa, got the impression that it has been forsaken by others if not by God, but he believes that if we accept our American and Christian responsibilities the human situation in this ancient land can and will greatly improve. Since we are in part responsible for the state in which the people of Okinawa now are, we have the obligation to do what we can to improve their condition and especially to restore the Christian community there.

Toward the end of the late war, military necessity was invoked to justify a fearful slaughter of life and destruction of property on strategically located Okinawa. Later these sacrifices were held to be the painful prologue to a better order in Asia. That theory has since come under a cloud on the mainland, but it supplies an added reason why the people of the Ryukyu islands should be the objects of our concern. Yet almost anyone visiting Okinawa today, five years after the end of the war in Asia, would get the impression that some terrible scourge had descended upon and remained with both islands and people. Certainly it must seem so to the Okinawans themselves.

Land of an Ancient Culture

The Okinawans are a kind and simple people with a proud history and an ancient culture. Their native religion is a mixture of nature and ancestor worship. Their relations to Asia in culture and trade are not unlike the relation of the ancient Phoenicians to the Near East and of the Venetians to Europe. In recent decades they have bowed low under the control of Japan. Since Japanese influence began with the Satsuman invasion of 1609, it is not surprising that the Okinawans almost universally speak Japanese as fluently as their native Ryukyuan language. Many of their characteristics are Japanese.

Buddhist and Shinto ideologies and practices predominate, but many Okinawans have come under the influence of Christian life and thought. The first Christian missionaries were French and British. In more recent years the Okinawan Christian community has been reached through American missions to Japan. During thirty years before World War II, most of the missionary leadership and some of the support for native churches came from Japanese sources. Prior to 1941, when the West lost contact with the island, Okinawa had approximately 20 congregations of Christians with a membership of less than 5,000. In Naha and Shuri, the chief cities of the island, stood churches of concrete construction. A number of church buildings elsewhere were adequately equipped. Roman Catholic Christianity had made little progress on Okinawa, although it had gained a foothold on one of the northern islands of the archipelago.

Now all this is changed. Every church on Okinawa was ruined in the war and almost every congregation scattered. Homes and the possibility of home-centered evangelism were likewise destroyed. Okinawans who had been professional men, tradesmen, teachers and the like, were reduced to the status of peasants dependent upon the soil for a meager livelihood. The discarded military clothing made available by the American armed forces reduced everybody to the drab uniformity of dependence upon foreign charity.

Remnants of Christian Community

Knowing little of Okinawa's past history and culture, the American military forces approached the Okinawans first as defeated enemies, then as objects of pity. Nevertheless, enlightened officers and enlisted men soon found fellowship with the finest elements of Okinawan life, and began to build for better relationships. This, however, was not reflected in official military regulations and policies until recently, when a significant change was made in the upper strata of military command. It now begins to look as though American army authorities desire to govern Okinawa with an eye to such popular support as has been given the cause of democracy during the past fifty years in the Philippines, and quite recently in Japan. But the hour is late. One wonders what inroads the Communists have already made among the long oppressed Okinawan populace.

In the meantime chaplains and other Christians within the armed forces have actively helped restore the shattered remnants of Christian church life. Relief supplies from Church World Service and other Christian groups in the United States have literally kept alive many of the former church workers and their families. They have also saved hundreds from tuberculosis and other diseases which flourish among people suffering from malnutrition. Gradually however, as most of the occupational forces have been withdrawn, the number of those interested in the spiritual as well as the physical well-being of the Okinawans has declined. Thus much of the public health and social welware work has been taken over by government agencies of the continuing military occupation.

Belated American Concern

Alive to the need for an increase rather than a reduction in religious leadership from abroad, the chaplains and all who have recognized the plight of the Okinawans have for several years been calling for missionary assistance from the great church bodies of America. But so far only three missionaries have reached the island. Two of them—a former chaplain and his wife—are not related to any Protestant mission board. The third missionary, whose wife has not yet been able to join him, is a Methodist under sponsorship of the Okinawa committee of the Foreign Missions Conference.

The Roman Catholics, however, see their opportunity and are improving it. Two years ago there was an informal agreement that the Catholics would confine their activities to the northern Ryukyus, where their chief work was for-

merly carried on. But it is now clear that priests and nuns will soon be working throughout the archipelago. Churches, hospitals, schools, agricultural projects and many other modern missionary undertakings are being planned for. It is reported that the Catholic constituency in the Ryukyus has more than quadrupled during and since the war.

Meanwhile, American occupational officials both in Tokyo and in Naha have made it plain that they will welcome to the Ryukyus missionary personnel for service along many and various lines. They have assured the mission boards that they will give all the cooperation that is possible for a military establishment, and especially that missionaries will receive the same favorable consideration that has been shown them in Japan and Korea. This indicates that military officials realize that moral standards, both for Americans and for Okinawans, have been declining in certain very significant respects and that the danger of widespread social disintegration is great.

American and Okinawan Christian leaders alike have declared their preference for an interdenominational approach to these opportunities. Such an approach need not require a complete coordination of evangelical effort, but it should assure noncompetitive endeavor. Some of the agencies now at work in the islands and others that desire to gain a foothold there have made it clear in both word and action that they cannot be expected to cooperate in such ways. On the other hand, denominations and agencies that are most willing to cooperate have so far sent only one missionary.

Urgent Protestant Obligations

The needs and opportunities for Christian work in Okinawa are unprecedented. The small but faithful band of Christians now there urgently require Bibles, hymnals, church organs and other aids to worship. They are also asking for religious education materials for their children. Above all they want missionaries to give guidance and leadership in Christian evangelism and education.

The opportunity that offers in Okinawa should be laid on the conscience of every evangelical Christian in America. It should appeal with special force to the Protestant churches that have undertaken to create an ecumenical Christian movement throughout the world. Failure to meet these responsibilities will but add to the prospect of a terrible historical judgment. God has not forsaken Okinawa, but American Christians, who bear a considerable share of the responsibility for what has happened in the Ryukyus in the past few years, are in danger of doing so. We dare not forget the Okinawans, whose destiny is now so largely in our hands.

'Is Your Name Written There?'

EDITOR THE CHRISTIAN CENTURY:

SIR: I am all perked up this week because I have been officially recognized by the United States government. That's enough to build up anyone's sagging morale. I do not mean that I have been entirely a forgotten man. I have one friend in government circles who remembers me every year—the Collector of Internal Revenue. He sticketh closer than a brother. Every year he sends me greetings, with a warmhearted plea, "Do let me hear from you (by March 15)." Who could resist such cordiality?

Yet, otherwise, I have been an invisible man to the higher brass of the government for years. So it has been exciting to have President Truman send a personal representative, the census taker, to interview me. Perhaps they are going to publish a biography.

Some of the questions on the census blank, however, are tricky, and I pass on a few cautions to you, in case Mr. Truman gets in touch with you also. I may be quoting from a special blank for transients, which they used on me; but we are all transients eventually.

Question 3 contains seeds of trouble: "What is your relationship to the household where you usually live?" You can choose one of two answers: (1) "I am the head," or (2) "I am not the head." Watch your step on that one. There is enough marital discord in the country already.

No. 15 is a honey. "What were you doing last week?" Right between the eyes. Don't stutter! Out with it! Let me see. I read The Christian Century and *True Romances*. I ate several meals. I meditated for an hour on whether to rake the lawn or not; decided not to. There must be something else. That is hardly stuff for the government archives.

No. 17 backs you into a corner. "Last year, did you do any work at all?" There is a cynical tone in that which I deplore. I wish I could have thought of a snappy comeback to it, but as the accused always says in the murder trials, my mind went blank. I must have written to my congressman, or changed a tire, or something! But I can't recall.

Then my thoughts went off the deep end, dreaming. We seem to live in a world of enrollments, and spend a good deal of our time in being enumerated, what with tax lists, subscription lists, military registrations, clubs. Everyone sings the aria from *The Mikado*, "I've got a little list."

The most alluring name for a list is that used by a city's tax assessors, the "Grand List." The Grand List to be on is the list of those who care enough about the world and the whole human race to take off their coats and go to work for human survival and saving. But to get on that Grandest of Grand Lists, we have to answer some of the same questions the census taker asks; viz.:

1. "Are you the head of the house?" That is, Does your head do its own thinking, or is your skull a cave resounding with echoes of the Westbrook Peglers, the George Sokolskys, the John T. Flynns?

2. "What did you do last week?" Or, as William Rose Benét puts it—as bluntly but a little more rhythmically—"What did you do for peace, when peace was here?"

3. "Last year did you do any work at all?" And the Grand Enumerator will mean work for the family, the whole human family—the whole two billion, three hundred million of them.

Yours, SIMEON STYLITES.

JUNE SURVEY OF BOOKS

Living Ethics

GOOD WILL AND ILL WILL. *By Frank Chapman Sharp. University of Chicago Press, $5.00.*

AS TEACHERS very well know, an ethics text which combines scholarship with originality and technical skill with compelling interest is a rare book; this one embodies these four qualities. It is no substitute either for standard reviews of the problems and theories of ethics or for books of readings in the literature of the field. Nevertheless, there are several reasons why teachers of ethics will certainly want this work readily available for their own use and the use of their students.

For one thing, *Good Will and Ill Will* is distinctive in its method. The late F. C. Sharp of the University of Wisconsin takes as his subject the examination of the actual moral judgments made, usually by his students, on concrete problems of conduct. The kinds of problems he analyzes are: regard for life, choice between greater and lesser goods, "evil" means to "good" ends, "loyalty" and faithfulness to promise, obligation to truth, and respect for other people's property. Because his procedure is primarily to inquire *how* people think values are to be realized rather than *what* those values are, he points out that he is more concerned with the "right" than with the "good." Sharp's study, accordingly, reminds us of Sidgwick's classic treatise, *The Methods of Ethics,* which likewise examined the kinds of moral judgments people do as a matter of fact make, not the judgments which they "ought" to make. But it differs from Sidgwick's work in that it discovers these judgments inductively without being concerned to fit them, as did Sidgwick, into three or four major theories. Sharp does not pass judgment on the students' judgments, except to point out their occasional failure to grasp the issue, their inconsistencies, and the like.

This method makes for another major asset of the book: it furnishes the teacher with very carefully designed questions which can be used in any ethics class to (a) stimulate critical thinking; (b) discover the methods of ethical thinking which they, often unconsciously, actually employ; (c) disclose hidden presuppositions and inconsistencies; (d) present various major doctrines by an inductive procedure. That Sharp's questions challenge and fascinate the students was proved to me when, after trying out two of the problems in three ethics classes, I noticed groups of students excitedly arguing the issues outside the classroom. Later, in class, I had abundant additional evidence that probably a majority of students—certainly the less able half of the class—begin to understand the methods of ethical reasoning only when they are asked to express their own moral judgment on very precisely defined issues and then analyze the types of reasoning actually employed.

Much of the merit and utility of the book derive from the exceeding aptness of the questions and the author's reports and analyses of the answers. Successive chapters present questions on problems such as those named above, and all of the questions are framed by the author in an exceedingly provocative and skillful way. For instance, the classic problem of Jean Valjean is first given in its customary form and then, via a series of additions, altered so as to present subtle but significant differences in the issues involved. In a decidedly captivating way, this compels students to analyze and repeatedly to reexamine the reasons for their ethical judgments. The author gives us the results of his inquiries occasionally in tabular form, and at other times by quoting typical written or oral responses. But the results, he wisely says, are intended to have no statistical significance whatever.

The author's statements about the way in which the questions were constructed and presented to his students, and his report of the results of his inquiries, could have been much better than they are. I see no reason for his laboriously telling us how long some of the students had been in Madison, why he had to limit the personal interviews to half an hour, and that he prepared some questions and later discarded them. Moreover, the technique of presenting the basic problems and reporting the results could have been considerably improved. For example, the basic questions should have been followed directly by the additions and qualifications pertinent to each one, rather than by the confusing procedure of mixing up the statement of the basic questions, the results, and the additions and revisions applying to the questions. The reader should not have to sort out the problems, their qualifications or alterations, and the results or answers.

These, however, are minor criticisms of a generally excellent book. Sharp's ethics classes must have been alive and fairly bristling with controversy which, under his guidance, was productive as well as provocative. Wise users of this text will be able to introduce some of this zest into their instruction in ethics.

CHARLES W. KEGLEY.

Jewish Scholarship

PREFACE TO SCRIPTURE. *By Solomon B. Freehof. Union of American Hebrew Congregations, $3.00.*

TO THOSE who realize the significance of the "one yot or one tittle" (Matt. 5:18) in the discourses of the Talmud and the Midrash, the *Preface to Scripture* will be an interesting book. It is intended to serve as the introductory volume to the popular series of commentaries on the entire Old Testament, initiated by the Commission on Jewish Education. The first of its two parts contains a brief sketch of such subjects as the role of the Bible in human culture, classification and canonization, manuscript and the Masora, the Bible in worship, the Midrash and the Talmud, biblical criticism and archaeology. The second part gives an introduction to each book or group of books, selected passages from the Old Testament, and commentaries from various Jewish sources.

The distinctive contribution of this book is the introduction of the reader to that vast area of the talmudic tradition and the masoretic system without which the preservation of the Hebrew Bible would have been impossible. In addition, the interpretation of the Bible by the ancient Jewish sages is shown, though necessarily limited in scope. Manifestly the book is written from the Jewish viewpoint and, more specifically, from the viewpoint of Reform Judaism. Accordingly, the Scripture or the Bible referred to by the author is the Old Testament only. The transliteration of Hebrew is Ashkenazic throughout.

A book containing so many subjects, each of which requires a scholar's entire life to study, naturally raises several questions. For example, Moses is dated from the 15th century (Part I, p. 58), but again from the 14th century (Part II, pp. 5, 41). Both are too early considering the current chronology by most scholars, including William F. Albright and Nelson Glueck. Likewise, Hammurabi should be dated about 1800 B.C. rather than 2100 B.C. (Part I, p. 60). As for the Mosaic monotheism (Part I, p. 61), besides Albright, Th. J. Meek, Robert H. Pfeiffer, Julian Morgenstern and others may be consulted.

There are many other debatable points. Not all parallelisms of Hebrew poetry can be classified into the three or four groups discussed (Part I, p. 90). The current Hebrew word for the Bible is given as *Mikro* (p. xii). What about *Tanach,* which the gentiles are more likely to hear? It might well be indicated (Part I, p. 17) that "canon" is derived from Semitic *qaneh* through Greek and Latin. The Hebrew usage of *qaneh* is illustrated in Ezekiel 40:3, 5. The author speaks of the division into chapters and numbered verses (Part I, pp. 13, 22). Here the reader may be left unaware that *sof pasuq* of the Hebrew Bible may be traced back to about 500 A.D. The author says (Part II, p. 205) that according to the Baba Bathra "David and ten others *collected* the Psalms." The text of the Baba Bathra distinctly says that David *wrote*; and there is a considerable difference between "collected" and "wrote." The treatment of the much discussed Isaiah scroll (Part I, p. 27) is quite satisfactory; but it would be folly to assume that the masoretic text of Isaiah should be improved upon the basis of the newly discovered scroll just because it is the oldest manuscript, according to the principle discussed on page 26, Part I.

A bibliography is furnished for the questions appended to each chapter. The list is, perhaps intentionally, diverse in approach and scholarship. For the book of Psalms, the author does not list his own

commentary. For archaeology, the reader would be extremely confused if he were to read the book by William F. Albright and the one by J. McKee Adams. Albright's *From the Stone Age to Christianity* should be included somewhere. Robert H. Pfeiffer's *Introduction to the Old Testament* should be the revised edition of 1948. Of the nine "Soncino Books of the Bible" now available, only three are listed; and the *Universal Jewish Encyclopedia* does not appear at all, even though the *Jewish Encyclopedia* is mentioned.

As is intimated above, some of these and many other questions that occur to the reader are debatable; and this reviewer may have missed the mark. Rabbi Freehof should be congratulated on accomplishing a difficult task. The book as a whole is readable, and it will be useful for the elementary adult study of the Old Testament.

Rabbi Freehof is a graduate of the University of Cincinnati, and has been honored with the doctorate by the Jewish Institute of Religion and Hebrew Union College. Once he was professor of rabbinical literature in the latter institution. He is the author of half a dozen books, among which *The Book of Psalms, A Commentary* is well known. May this new book of his add another jewel to the shining string of the wisdom of Israel under the glorious star of David!

TOYOZO W. NAKARAI.

Today's Prophets

PERSONALITIES IN SOCIAL REFORM. *By G. Bromley Oxnam. Abingdon-Cokesbury, $2.00.*

BISHOP OXNAM, co-president of the World Council of Churches, here presents six heroic thinkers of the last sixty years who have written their signatures lastingly upon the annals of social progress. He makes no attempt to give biographies of these characters. Rather, in each sketch he states clearly the subject's central purpose, describes the opposition he met, summarizes his major achievements, and analyzes briefly his basic philosophy of life, or whatever it is that has made him tick.

He begins with Sidney and Beatrice Webb laboring as scholars in research and writing and politics to reform the social conditions of the underprivileged in England. Next he pictures a minister, Walter Rauschenbusch, sounding a trumpet call to modern Christians to "take the Kingdom of God into their hearts, and to move out to realize it among men, come cross or crown." Following him is David Lilienthal, administrator of the great Tennessee Valley Authority and the even greater Atomic Energy Commission, demonstrating how science can be used democratically to achieve moral ends. Then comes Mohandas Gandhi, living his principles of love and nonviolence and by them doing more than any other human to free India from the caste system and colonial imperialism. Finally, the reader meets Albert Schweitzer, great organist and interpreter of Bach, philosopher and medical doctor, devoting his life and his learning to the service of illiterate natives in an African jungle, and in the darkness there lifting a light of love that brightens the hope of humanity everywhere.

Although widely varied in their backgrounds and approaches to social reform, these strong characters yet have had certain traits in common. As Dr. Oxnam says: "Each is grounded in an overmastering faith in God. Each holds that there is a moral law binding upon all. Each believes that it is within the power of man to discover the concrete means through which the moral ideal may come alive in the practices of the common life." Further, they all maintained that personality can flower only in an environment of freedom. And they all sought to effect their reforms through the transformation of individuals and society by the power of persuasion, not of coercion.

Throughout these sketches Dr. Oxnam keeps himself out of the picture (except in the case of his friend Lilienthal) and lets his characters walk upon the stage, speaking for the most part their own words in the midst of their struggles.

The net result: a collection of authentic action-portraits of six major social reformers. Their vision of humanity's future was never more needed than now. Their faith has a contagious quality.

Part of the credit for this achievement belongs to the Ezra Squier Tipple Foundation of Drew Theological Seminary, which sponsored the original lectures from which these portraits grew. The publishers deserve thanks for keeping the price of the book within reason.

FRED EASTMAN.

Chaos in the Cosmos

WORLDS IN COLLISION. *By Immanuel Velikovsky. Macmillan, $4.50.*

WHAT the *New York Times* (May 21) cleverly calls "the $4.50 question" is why this book, at that price, has leaped to the top of the list of nonfiction best-sellers, and by so wide a margin over all other contenders that it isn't even funny—for anybody except Velikovsky and Macmillan. The phenomenon is not accounted for by the tremendous build-up through advance publication of excerpts and condensations in magazines of wide circulation, though that doubtless helped. There are other reasons. The huge popular success of the book throws more light on the state of the public mind than the book itself does on the problems of astronomy, geology, climatology, chronology and biblical history which it discusses.

But first, what is the nub of the author's sensational thesis? Very briefly it is that, about 1450 B.C., the planet Venus, having been a comet until then, collided with the earth, thereby making itself over into a planet (though this took quite a little time) and producing terrific terrestrial convulsions in which some of the Old Testament miracles were minor episodes; and that then, in the 8th century B.C., the sudden appearance of the planet Mars, which tangled with Venus, produced other equally spectacular global and astronomical phenomena and more miracles, such as the sudden destruction of Sennacherib's army. This calls for a little expansion.

Venus had, as I said, been a comet. When she swished her tail across the face of the earth she lost most of it and became at first a "captive comet" and then, after a few centuries of struggle, an orderly planet. What happened to the earth was even more serious. The least of it was a fiery rain of meteors, a series of the most devastating earthquakes, a convulsion throughout all the oceans, the rise and fall of mountains and a general reshaping of the surface of the earth. It seems rather a trifling episode in this global upheaval that the waters parted at the shallow end of the Red sea just in time to let the Hebrews pass through. "When the tidal waves rose to their highest point and the seas were torn apart, a tremendous spark flew between the earth and the globe of the comet, which instantly pushed down the miles-high billows" (p. 77).

Waiving the question as to whether there would be a tremendous electrical discharge under such circumstances, and whether, if there were, it could instantly flatten out ocean waves that were "miles high," perhaps we should go on a little further with this passage to let Mr. Velikovsky exhibit at once the fertility of his imagination and the exactness of his information about this dramatic encounter:

> Meanwhile, the tail of the comet and its head, having become entangled with each other by their close contact with the earth, exchanged violent discharges of electricity. It looked like a battle between the brilliant globe and the dark column of smoke. In the exchange of electrical potentials, the tail and the head were attracted one to the other and repelled one from the other. From the serpentlike tail extensions grew, and it lost the form of a column. It looked now like a furious animal with legs and with many heads. The discharges tore the column to pieces, a process that was accompanied by a rain of meteorites upon the earth. . . . The globe of the comet . . . withdrew from the earth but did not break away from its attraction. Apparently, after a six-week interval, the distance between the earth and the globe of the comet again diminished. This new approach of the globe could not be readily observed because the earth was shrouded in the clouds of dust left by the comet on its former approach as well as by the dust ejected by the volcanoes. After renewed discharges, the comet and the earth parted. (Pp. 77, 78.)

The seas boiled and the mountains melted. "The earth burst and lava flowed." But there was water enough in motion to put out at least some of the fire. "The waters of the ocean were heaped up and cast upon the continent of Asia; a great tidal wave swept over the mountains and broke in the middle of China" (p. 71).

All this would seem to be almost enough for one party, but the most notable result of this cosmic collision—aside from provid-

ing a dry path for the Israelites through the Red sea—was that it turned the earth's axis end for end, putting the North Pole where the South Pole had been and vice versa, and thus reversing the sun's apparent diurnal motion. Before 1450 B.C., the sun rose in the west and set in the east.

It took some time for the earth to quiet its nerves and "settle down" to steady motion after these revolutionary disorders. Reverberations from the impact of Venus and the earth's consequent internal ruptures furnished the timely earthquake at Sinai and the noises which the excited refugees could believe to be the voice of Jehovah. Sinai was still "hot," like Bikini after the A-bomb test—though why this fainter rumbling should be taken so seriously by people who had just passed through the inferno that Mr. V. pictures, would seem to call for some explanation. Other delayed natural consequences of the planetary turmoil were the rain of "great stones from heaven" (meteorites) on Joshua's enemies (Josh. 10:11), the sun's standing still for him, and the falling of the walls of Jericho by reason of an earthquake. The manna in the wilderness was a precipitate of nutritive carbohydrates. Why didn't it fall elsewhere? It did—in India, Iceland, New Zealand and Finland, and also in Greece, where it was called ambrosia (but only the Olympian gods got it). One other consequence of the Venus episode was the sinking of the island continent of Atlantis, not 9,000 years before Solon, as Plato said, but only 900.

The second act in this melodrama begins with the entrance of Mars, 776 B.C. Mars collided with Venus, which by that time was a planet with an elliptical orbit. The Hebrew prophets, especially Amos, Isaiah and Joel, were giving literal descriptions of these fireworks in passages which have generally been regarded as rhetorical hyperbole. The earth's poles were reversed in 687 B.C. (p. 312). Earlier pages seemed to put this event about 1450 B.C., but I can't be sure without going back over the text, and it isn't worth the trouble. The following lurid description, however, seems clearly to refer to the second act: "One of the most terrifying events in the past of mankind was the conflagration of the world, accompanied by awful apparitions in the sky, quaking of the earth, vomiting of lava by thousands of volcanoes, melting of the ground, boiling of the sea, submersion of continents, a primeval chaos bombarded by flying hot stones, the roaring of the cleft earth, and the loud hissing of tornadoes of cinders" (p. 298).

Yes, that would be rather alarming, perhaps even terrifying, at least to timid people. One would think it might leave some records in history, if it left any people alive. But "the memory of the cataclysms was erased" (p. 300) by a "collective amnesia" which began by interpreting the folklore reports of it as metaphorical or allegorical, and ended by forcing the racial memories back into the subconscious mind, from which Mr. Velikovsky, Freud-like, is now recalling them.

One naturally asks what is the evidence for all this. The quest is disappointing, not in the quantity of citations but in their evidential value. Some of the "evidence" is in the terminology of science, but I have not seen an opinion from any scientist who regards this as anything but hokum. By far the greater part is folklore. To this author, any reference to any kind of ancient large-scale catastrophe is of equal historical value—Greek myth, Aztec legend, talmudic lore, vedic hymn, Polynesian fable, or even a passage from *Gulliver's Travels*. His enormous pyramid of conjecture is balanced on its apex, and the one point that supports the entire weight is the hypothesis that all folklore is an account of actual events on the same scale and of the same magnitude that they are represented as having—that the form may be that of myth but the substance is of global or cosmic sweep if the myth says it is.

When it comes to collecting evidence from the Bible, Mr. Velikovsky's method is transparent enough to anyone who will take the trouble to look up the references. For example: In ancient days, he says, the year had 360 days—12 months of 30 days each. This was not an error in calculation; it was the exact duration of one seasonal cycle. The proof is that Deut. 34:8 says that "the children of Israel wept for Moses 30 days"; Num. 20:29 says that Israel "mourned for Aaron 30 days"; while Deut. 21:13 says that a captive woman shall "bewail her father and mother a full month" before marrying. Therefore, the Hebrew month always had 30 days; therefore, the year had 360 days; therefore, the earth's progress around its orbit has undergone a change that is best explained by the antics of Venus and Mars.

Why does a collection of such arrant nonsense get such a wide reading, and why are so many ordinarily sensible people saying (guardedly) that it "deserves serious consideration"? Several reasons operate to that end, some with one person, some with another: (a) Hitler's old principle that a big bold lie gets more credence than a little timid one applies also to fantastic assertions that are made (as I think these are) in good faith. (b) In this atomic age, people's minds are keyed to the sensational—space ships, flying saucers, reservations for rocket-flights to the moon, men from Mars. The popularity of "Superman" is no accident, and doubtless many an adult sneaks a wistful look at that comic strip and does a little wishful dreaming. (c) Credulity grows and superstition flourishes in a period when technical science far outruns popular understanding. It was so in the 17th and 18th centuries, the golden age of charlatanry, and it is so now. When science is doing so many things that seem impossible, the common man hesitates to regard anything as impossible. The sense of probability is atrophied and the habit of weighing evidence is lost. (d) An age that is weak in faith is strong in gullibility. The loss of a sane and reasonable faith leaves a hunger that mere facts cannot feed, and produces a morbid appetite for fantasies and superstitions. (e) Persons seeking "confirmation" of the biblical records are always easy victims of any piece of pseudo-science that seems to support their case. This book professes to prove that the Red sea *did* open, that the sun *did* stand still at Ajalon, and so on. Some religious conservatives have gone into spasms of delight over this reinforcement of their position. They ought to weep. What good does it do to prove that the events really happened, if the same argument and evidence prove that they were purely natural occurrences? According to this book's line of argument, Jehovah goes out of the picture as Venus and Mars come in. The Old Testament writers, it says, in common with the creators of folklore all over the world, preserved an accurate account of some remarkable happenings, but the "miracles" that they thought they saw were that only in their pious and ignorant imaginations. If anybody gets any confirmation of his position from this line, it is the naturalist, not the supernaturalist.

Moreover, the stuff is really interesting. Vivid accounts of great catastrophes and highly imaginative stories and folklore are always interesting. The book is exciting reading. The two Wellses (H. G. and Orson) might have collaborated to conceive it, and no one could film it but Cecil B. DeMille.

W. E. GARRISON.

Magnificent Fragment

CAPTAIN SAM GRANT. *By Lloyd Lewis. Little, Brown, $6.00.*

ABOUT a week before Lloyd Lewis' sudden death I asked him what insight was going to set his biography of Grant apart from the scores which have been published since Appomattox. Instantly he answered, "He was so young!" Had he lived to complete his task this aspect of a career which reached its apogee at 42 would undoubtedly have received the emphasis which the biographer intended. But the Grant in this one volume which Lloyd Lewis finished was not young. He was not even youthful. He was a baffled, defeated, nearly broken man, old before his time. When he left California under a cloud in 1854 he is reputed to have said, "Whoever hears of me in ten years will hear of a well-to-do old Missouri farmer." The key word in that sentence was "old." He was 32 when he said it.

Just as the fliers in farming and woodcutting and ice-shipping which he engaged in at Fort Vancouver to pad out his meager army pay all failed, so his attempts at farming and real estate selling, once he was back in St. Louis, likewise failed. After four years of that, living on the bounty—the rather scornful bounty—of his father-in-law became too much for even his drooping pride. Hat in hand he went back to his father, who had almost refused to answer his letters since his army disgrace, and begged for a job, any kind of job, in the tannery business which, as a boy, he had sworn he would never work in for a day

after he reached 21. Lincoln's call for volunteers after Sumter found him keeping books in the back room of the family's branch store in Galena.

Mr. Lewis tells the story with consummate skill and infinite human understanding. He shows the shy, quiet boy in the Ohio frontier village, who had remarkable skill with horses and was virtually running a bus service to all parts of the state by the time he was 10. He goes to West Point because his father tells him to go, the education there being free, but he hates the very idea of training for the army and, when he hears that Congress is debating a bill to close the academy, hopes fervently that it will pass. Hating it, he nevertheless sticks it out and manages to graduate in a respectable position in his class. Then comes the romance with Julia Dent—a warming thing, as Lewis recounts it—and then the Mexican War. He hated that too, and never ceased to regard it as a moral outrage. But he fought so well that he won a brevet captaincy. And he carried away from it certain lessons he never forgot, such as Zachary Taylor's ability to win a brilliant campaign while dressed and acting like a hardscrabble farmer, Winfield Scott's readiness to ignore the textbooks and cut loose from his bases, and the folly of frontal assaults on fortified positions when flanking operations were feasible. (Did he think about that again the night after Cold Harbor?)

Then followed the letdown after the war. After his brilliant record in Mexico he was in line for a "successful" army career, if the security of endless years in forlorn posts with few duties and fewer promotions could be called success. At Sackett's Harbor he joined, and soon became the backbone of, a lodge of the Sons of Temperance. When his regiment was being taken across the Isthmus of Panama on its way to California, he took the lead in saving those who were saved from death by yellow fever (and got little credit for it). But the loneliness, the boredom and most of all the homesickness at his posts in Washington and California finally drove him to drink. He resigned from the army on the day he received his captain's commission. His colonel—Mr. Lewis thinks he was unlucky in his colonel—had told him that if he did not resign he would be court-martialed. The final endorsement in the long list on the back of his letter of resignation read: "Accepted as tendered. Jefferson Davis, Secretary of War."

Some of the mystery of this failure's later rise to command and fame is dispelled, but not all. What is here is the record of Grant's first 39 years as, one is quickly convinced, they really were, and a fully rounded picture of the man as he really was up to the day he took command of the 21st Illinois Volunteers. Yet along with appreciation for the way in which Lloyd Lewis has brought this part of the story into full light there must go regret that he was not permitted to finish his task. The fragment we have here is magnificent, but one lays it down mourning for the completed work which was fated never to be. Is it not possible that Mr. Lewis' publishers, with the help of some of his friends, such as Paul Angle and Carl Sandburg, could take the mountains of notes and partially written chapters which were to have appeared in later volumes and out of them fashion a fascinating book? For Lloyd Lewis was surely on the trail of the real Grant.

PAUL HUTCHINSON.

Chart for an Advance

ORIENTATION IN RELIGIOUS EDUCATION. *Edited by Philip Henry Lotz. Abingdon-Cokesbury, $6.50.*

THOSE WHO are familiar with the history of religious education in this country will recall the heights of interest to which that field rose in the 1920's. They will also recall the terrific blow which the depression gave to professional workers in church educational circles. Meanwhile, the development of new theological interests caused a definite decline in the intellectual inquiry into the educational process as it relates to religion. Theologians and their student satellites tended to dismiss religious education as a somewhat irrelevant adjunct of an earlier theological near-humanism. This is illustrated in the fact that departments of education in the theological schools were reduced to a bare skeleton of staff and a dwindling enrollment.

There is evidence that the pendulum is swinging again. More affluent church budgets have caused a renewed demand for professional workers in the school of the church. The phenomenal development of weekday classes in religion gave rise to a demand for teachers far exceeding the supply of well trained candidates. Several of the denominations have embarked on far-reaching curricular developments, notably the Presbyterian, U.S.A., and Episcopal churches. The enrollment in departments of education in the seminaries has increased, and some significant graduate studies are in process of completion.

The present book may in itself be the result of this return to educational emphases. One cannot imagine a publisher's creating a book which sells for a stiff price unless he thought there would be a large demand for it. The book serves a fine purpose at this historical juncture because of the contrast which existed between the plethora of works in religious education published in the twenties and the lean era of the thirties and forties. The time has come when it is important to re-examine every aspect of this field. Certainly the present volume provides adequate materials for such a critical analysis.

It is evidently designed as a textbook. Its bibliographies are extensive and comprehensive. At the end of each chapter, each written by some specialist in one area of the field, there are "suggestions for further study." This is a characteristic feature of all Dr. Lotz's books, as in the "Creative Personalities Series" of biographical studies. Its presence indicates that the editor is himself thoroughly imbued with the educational use of his books, and wants the reader to be stimulated to further thinking on his own.

It is to be hoped that the price of the book and its size (618 pages) will not confine its use to classes in the seminary. It deserves use by clergymen, workers in professional areas covered by religious education and its allied fields, council of church people and intelligent laymen.

There is practically no aspect of Christian education left untouched by this volume. Its six sections, totaling 43 chapters, cover "The Cultural and Religious Setting," "Materials and Methods," "Agencies and Organizations," "Directing," "Agencies for Cooperation," and the "Wider Perspective." A meritorious aspect of the book is that it combines fruitfully the theoretical and the practical questions in each area. These educators have thought through the philosophical bases of their practical programs, thus negating the criticism so often made of religious educators that they were absorbed only in techniques. Likewise, the book amply refutes the alleged near-humanism of the earlier period.

The list of writers looks like a "Who's Who" of Christian education. There are some survivors from the earlier heyday—persons like Harrison S. Elliott, Luther A. Weigle, Marie Cole Powell, Frank M. McKibben, Erwin L. Shaver, Harry C. Munro. There are also some of the newer "greats" in the field—Lewis J. Sherrill, whose historical study of the religious education movement is crisply clear; Ernest M. Ligon, whose chapter on "Basic Psychological Concepts" tends to be an argument for the character education plan which bears his name; Wesner Fallaw, who writes as always on his favorite theme, "The Home and Parent Education"; and Nevin C. Harner, whose lucid understanding of the whole field has caused his influence to extend widely beyond the seminary of the Evangelical and Reformed Church at Lancaster where he teaches.

The editor had asked persons in related fields to contribute chapters in areas of their specialization. Although some of these persons evidently do not make a claim to be religious educators, their contributions show a keen appreciation of basic needs, such as the chapter by John R. Scotford on building structures for church educational purposes.

The book is in itself a reflection of the ecumenicity of the church in its educational as well as its other tasks. A variety of denominational backgrounds have produced the writers. It is evident that there is no terrific divergence of opinion among them as to essential realities and needs, despite the fact that the editor evidently has not tried to produce a unified viewpoint but rather a forum of specialized utterances. The theistic note runs throughout the chapters.

The point of view of the pastor is not given adequate expression, one feels. There might well have been a chapter written by a pastor on a parish clergyman's oversight of the educational job. It would be

too large a claim to make that this is a definitive book, as one notice somewhere puts it. The educators themselves know all too well that the educational task of the church is much too much in a state of flux to allow any one work to be called definitive. However, this is certainly a contemporary witness, and its materials ought to make a similar book unnecessary for another decade or so at least.

One further word should be said about the desirability of having more attention paid to the current clash between religious educators and theologians. John C. Bennett's chapter on "Basic Christian Convictions" does something along this line; and under the heading, "Educational Evangelism," Harry H. Kalas gives a fair statement of the controversy between those interested in evangelism and those primarily concerned with education. But nowhere in this book is the issue adequately defined as it needs to be. We need someone to arise who will make a synthesis between the newer theological interests and the continuing educational functions of the faith. That, however, is scarcely possible in a book of this kind. It would make a fine book in itself—a symposium on *that* subject by selected theologians and educators. It would be a provocative and potentially creative cross-fertilization of ideas.

KENDIG BRUBAKER CULLY.

Duality without Dualism

OUTLINE OF A METAPHYSICS. *By Franklin J. Matchette. Philosophical Library, $3.75.*

WHEN a businessman turns seriously to formulating philosophy, the result is likely to be interesting. His editor tells us that Mr. Matchette, having missed getting a collegiate education, devoted himself to business, meanwhile nursing philosophy as an avocation. From his initiative and ingenuity there came a successful career as hotel operator, numerous inventions in vacuum cleaning, the American Air Cleaning Co., the Nitragin Co., New York's Statler hotel and other imposing structures. Upon achieving unusual success thus, he relaxed his preoccupation with such affairs and pursued philosophy.

"From time to time," says his editor, "he engaged collaborators or consultants, men for the most part who were young in years but venerable under the weight of academic degrees. . . . None of his confreres ever altered his convictions or dislodged him from a position won through his personal encounters with reality. . . . Polarity he could fervently declare to be the essence of the cosmos, for he had found it to rule the business world. . . . To him philosophy involved more than the reflections of man's mind; it had to incarnate the yearnings of his heart. [In times of severe grief] he was devoutly convinced of the comfort of the Absolute." In his will he left provision for the Matchette Foundation to carry on the search for philosophic wisdom.

Mr. Matchette's discussion is subtitled "The Absolute-Relative Theory." He observed that words without opposites seem to be meaningless. Everything suggests its contrary, and in a way depends on it for significance. Our world is one of transiency and flux, characterized by finitude, imperfections and limitations. From the principle of "duality" which is a generic trait of the universe, we must concede that over against this relative and changing world there is its dyadic partner, the Absolute, "a perfect, complete and total domain." In the cosmos, which includes both the universe and the Absolute, there is major duality—the here-and-now universe versus the Absolute. Also, in the universe there is polarity between each existing thing and the Absolute. The numerous and necessary characteristics and powers of the Absolute are to be inferred from its duality with the relative world, the universe we know.

Because it "must" be, in order to account for what we know actually is, and because it must be everything that this relative world is not, the author affirms the following things concerning the Absolute:

> [It is] first cause, final cause, necessary Being; self-causal, self-determinative; eternal Being, uncreated, indestructible, transcending the limits and categories of time and space; can suffer neither alteration nor decay. In it there is no coming to be or passing away. It is immutable, creative and originative of the domain of contingency; the persistent causative preserver or orderer of the relative; the fulfillment and completion of the fragmentary world; the "Ideal" of the universe; the ultimate end of the vast procession of activity. It is unitary and whole; nonspatial, not divisible; neither material nor grounded in material existence; psychical, immaterial, spiritual; the "completion beyond" the relative; eternal changelessness; wholly actual without growth or decay; timeless perfection without goals of becoming, directions, or tendencies; staticity in the greatest possible extent; utterly devoid of any teleological structure. The Absolute is Mind, Life and Consciousness; the Absolute Order; the locus of all values; the point of reference from which all morality may be scanned; the Highest Good, the Supreme Value; the one self-identical Absolute Being . . .

In addition to so many affirmations which claim to be based on reason, the demands of the heart are equally well met. Without telling us how or why, the author adds: "The Absolute is divine. The Absolute is God, possessing all the attributes of Deity . . . identical with the supreme object of worship, faith and veneration of traditional religion."

The other ultimate reality in this world of duality and polarity is the "zero atom unit." This is an atomic world, and the zero atom unit is that *ne plus ultra* in atoms, the unpicturably minute but most marvelous "building block" of which all things in the relative world are made. All things are complexes of zero atom units, and the units are a creation of the Absolute. Each atom unit possesses "field, motion, energy, life, mind and consciousness." Space and time are secondary properties of these units. Mass and kinetic energy also are potential in such units. All such units or combinations of units stand in various positions of polarity toward the Absolute, and relative to each other. All are in unstable tension in this relative world. All are contingent upon the Absolute, and all "strive" toward the Absolute as their goal. Man's place in this world of atom units and the Absolute is equivocal; he is both bound and free. He can fall away, "recede" from the Absolute, or he can approach to identification of himself with it. "Ultimately, upon the degree of man's proximity to the Absolute depend his virtue, his worth, and his felicity."

The author makes a few verbal concessions as to man's capacity for these high topics. "We are in the relative world, our minds are part of it. They too are partial, fragmentary and incomplete. . . . Men are, after all, only men, not gods. . . . Reason can point to an Absolute, and yet can paint but a partial and imperfect picture of the Absolute." These interjected concessions will ease the fear of some readers that such positive and assured reasonings were meant to be deliverances of dogma.

A footnote to publishers may not be out of place. In these days of little books at big prices, the reader may fairly expect good workmanship. It is disturbing to have old-fashioned "beneficence" turned into "benificence" (p. 96) and "posit" become "post" (p. 57), but we rebel when "spirit" is reduced to "spirt" (p. 83).

HORACE T. HOUF.

How Science Knows

THE PROBLEM OF KNOWLEDGE. *By Ernst Cassirer. Yale University Press, $5.00.*

WILLIAM WOGLOM and Charles Hendel have translated a manuscript which Prof. Cassirer prepared in 1940 when he was teaching at Gothenburg University. As is often the case with posthumous publications, this volume has some loose ends. The subtitle, for example, is "Philosophy, Science, and History since Hegel"; the contents would be more accurately described as "Mathematics and Physics, Biology and History in the 19th Century." The translators are to be congratulated, however, on the production of a smooth, readable English text.

The author planned this volume as the sequel to studies, published in 1906, 1908 and 1920, in which he had discussed the problem of knowledge in earlier modern philosophy and science. In his introduction he contrasts the subservience to science of 19th century philosophy with philosophy in previous centuries when philosophy "*directed* scientific knowledge toward new goals and opened new paths" (p. 11). Accepting the failure of philosophy to achieve a synthesis, Prof. Cassirer proposes to study, not the philosophical classics, but the scientific inquiries and the motives that led to 19th century theories of knowledge. "Only thus is it possible to overcome the separatist tendencies that seem at first glance the distinguishing mark and, to a

certain extent, the stigma of the theory of knowledge during the past century" (p. 18).

Each of the three parts of the book, dealing respectively with mathematics, biology and history, could be considered a book in itself. There are relatively few references from one part to another, and there is no "last chapter" to tie the various threads together. This "incompleteness" may surprise some readers, because Cassirer had in other essays tried to formulate principles of symbolism and culture of great generality. Some of his opening sentences in this volume suggest that he may have intended to conclude less abruptly:

> Even in myth and religion all that is distinctive of man is associated with the miracle of knowledge. This miracle reveals the nature of man and his likeness to God, yet in it man also realizes, in the deepest and most painful way, the very limitations of his own nature. Knowledge assures him of his divine origin, yet through it he at once sees himself cut off and banished, as it were, from the original ground of all things. He is condemned to a long laborious way of search and research, from which there is no final escape. In the very consciousness that there is a knowledge and a truth is the awareness at the same time that the possession of absolute truth is denied to man [p. 1].

Although the volume as a whole does not have much apparent unity, each of the three parts presents a neat and consecutive story of one kind of 19th century science. The discussions are heavily documented and the interpretations are very skillful, with resulting accounts of Helmholtz, Darwin, Ranke and others that rise far above the usual level of commentary. Prof. Cassirer shows the reader how Dedekind and Frege reached opposite conclusions regarding the nature of mathematical knowledge, why interest in vitalism revived at the end of the century and what then happened to the theory of knowledge, what was of lasting significance in the historical methods of Strauss and Renan, etc. Such difficult and important subjects are expounded with apt quotations and gifted epitomizations.

When the reader reaches page 325, he may well wonder whether the author could have found much connection between the mathematics, the biology, and the history, and the various theories of knowledge to which those disciplines impelled men in the 19th century. Can any philosopher add anything to any science if he thinks only about the knowledge of the various sciences? Or is there such a thing as "the theory of *knowledge*" only because there are also action and humor and some other kinds of experience which resist the standards of science? Is not one of the unsatisfactory features of 19th century philosophy the fact that philosophers tried to interpret science to the scientists instead of interpreting science to other people, including the scientists when they were off duty? These questions are not intended as attempts to disparage the work of Prof. Cassirer, nor as sales talk for any patent medicine. They are intended as questions—the kind of questions which will be aroused by *The Problem of Knowledge.*

WAYNE A. R. LEYS.

Books in Brief

THE CHRISTIAN PERSPECTIVE. *By Edward Thomas Ramsdell. Abingdon-Cokesbury, $2.50.* The title phrase seems to carry a double implication, though I do not find this formally stated. Dr. Ramsdell, professor of systematic theology in Vanderbilt University school of religion, views the broad scope of Christian doctrine and the data (God, Christ, revelation, man, sin, the cross) with which doctrines are concerned; and he does this from the point of view and with the presuppositions (i.e., the "perspective") which define the Christian approach to these data and doctrines and, broadly speaking, to the problem of knowledge, the relations between reason and faith, and the understanding of man's nature, place and destiny. He takes a mediating position between liberalism and neo-orthodoxy. His representation of both seems to me as fair as can be found in any one book. The temptation of those who want to dispose of liberalism is to do it the easy way, by ascribing to liberals positions that no Christian liberal ever held. But it is in the publisher's publicity for the book that the statement is made that "prior to the rise of neo-orthodoxy the prevailing viewpoint in religious circles was that man, largely *by his own efforts,* could establish the Kingdom of God." Unless I overlooked the passage, the author indulges in no such caricature. Comparison and refutation of views that he does not hold is, however, only incidental to the main purpose, which is to state affirmatively and persuasively the view that he does hold. Dr. Ramsdell gives no superficial or oversimplified account of doctrines that are deep because they deal with high things, nor does he make inordinate use of paradox (as is the manner of some) as an escape hatch through which to get out of tight places, though he does have an early chapter in praise of paradox. But his thinking is clear, his writing is transparent and, while the professional theologian will find plenty to ponder on, readers less technically trained can find their way around without too much trouble.

THE LION AND THE LAMB, PARADOXES OF THE CHRISTIAN FAITH. *By Gerald Kennedy. Abingdon-Cokesbury, $2.50.* Speaking of paradoxes—and somebody always is speaking either of them or in them—Bishop Kennedy wrote this book around a whole series of contrasting and apparently conflicting terms. But he is not dealing with the "dialectic" of crisis theology. Each pair suggests a field in which opposing forces (like sin and grace), or conflicting principles (like necessity and freedom), or contrasting virtues (like prudence and carelessness), operate in the moral and spiritual life. It might be said that these are paradoxes only in the sense in which the combination of oxygen and nitrogen to form air is a paradox—oxygen to make things burn, nitrogen to keep them from burning too fast. Anyway, it was a good idea, and it has been carried out in a lively style and with a great abundance of illustrations, as well as with a text for each member of each couple. The chapters read like short addresses. If one calls them "popular" addresses, it is with the meaning that the hearers would probably like them and find them easy to follow.

A DIPLOMATIC HISTORY OF THE AMERICAN PEOPLE. *By Thomas A. Bailey. Appleton-Century-Crofts, $5.00.* The American people have always been a good deal interested in what their diplomats were doing in their name. If every ambassador is a "personal representative of the President," the President himself is a personal representative of the people. So diplomacy is not alien to popular concern. This is said to suggest that a book, even a college textbook, on American diplomatic history deals with matters which are close to the interests of the "American people," who are very properly mentioned in the title. Bailey's book, a standard text for the past ten years, has been revised again to include the important events of 1945-50 and bring the bibliographies down to date. There are many maps. The fact that the illustrations are all cartoons confirms the statement that the handling of international affairs has always been a matter of deep and passionate, and generally of partisan, concern to the people.

HENRY MARTYN, CONFESSOR OF THE FAITH. *By Constance Padwick. Moody Press, Chicago, $1.00.* Martyn's career as a missionary lasted only six years, from his arrival in India in 1806 to his death in Armenia at the age of 31. Into those 300 weeks he crowded an immense amount of work, study and travel. He standardized the colloquial Hindi and made it a literary language. He translated the New Testamest into Hindi, Persian and Arabic. He traveled in Persia to perfect his Persian and introduce the Christian Scriptures to the Mohammedan leaders, and he died of a fever in Armenia. The whole story—for color, contrast, adventure, personality, and perfect focus on a single aim to which its leading character gave complete devotion—is what Hollywood would call "terrific." In this biography, written 30 years ago but newly reprinted and new at least to this reader, the story is told with admirable restraint and with adequate attention to the historical and social background. The India to which Martyn came was still being ruthlessly exploited by the East India Company. Wellesley had just terminated (1805) a term as governor general during which the British grip on that subcontinent had been both tightened and extended. This book is good missionary literature and good collateral reading on the history of India and of colonialism.

W.E.G.

CORRESPONDENCE

Who Killed Federal Aid?

SIR: In a review of Anson Stokes' church-state volumes (May 10), Mr. Garrison asserts: "A few weeks after Dr. Stokes' chapter went to the printer, the federal aid bill for public schools (not for auxiliary services) was killed in Congress by Catholic influence because it did not include Catholic schools."

The facts will not support this assertion, for the facts—available to any reporter—are:

1. The House education committee vote on the Thomas-Taft federal aid bill was 12 aye, 13 nay.

2. Eight Republicans and five Democrats voted against the bill.

3. Of six Catholic members on the committee, three voted aye and three nay.

4. Two Democrats, Mr. Barden and Mr. Steed, voted nay because the Thomas-Taft bill (which The Christian Century did not endorse) might have permitted a few states to spend federal funds for auxiliary services for nonpublic school pupils.

The facts, therefore, prove that the Thomas-Taft bill was killed, not by Catholic influence, but by a coalition of Republicans who wanted no part of federal aid, of some Democrats who wanted a guarantee of assistance for nonpublic school pupils, and of other Democrats who wanted an absolute prohibition against any aid to nonpublic school pupils.

I hope that by means of this letter readers of The Christian Century will be able to get the facts about the unresolved controversy which led to the Thomas-Taft bill's demise in the House education committee.

CLARENCE M. ZENS.

National Catholic Welfare Conference,
Washington, D. C.

[The bland assumption of our critic is that attitudes toward the principle of federal aid for education are defined by attitudes toward the Thomas-Taft bill. This assumption is fallacious. The Thomas-Taft bill provided federal subsidies for schools and for incidental services to children, and left it to each state to decide whether parochial schools should share in the federal funds. It is very true, as Mr. Zens says, that *this* bill was not killed by Catholic votes. Many Catholics liked it better than we did, for it would have given the Roman Catholic Church a chance to carry on the fight, state by state, to get public money for its schools. But there was the Barden bill, providing federal aid for public schools only. Catholic influence killed that bill. Paralleling this was the Senate health services bill (S. 1411) providing services for children regardless of what schools they might be in. If Catholic congressmen had taken the position that was taken by Cardinal Spellman in his last reply to Mrs. Roosevelt—namely, that the church asked nothing for its schools and wanted only health and similar aids for its children—these two bills could have been passed. They would have given precisely that—federal subsidy for public schools and federal support for services for all children. If the National Catholic Welfare Conference will go on record approving and supporting the exact position that Cardinal Spellman took in his statement, it will go far toward making possible a vote for federal aid to *public* schools and for auxiliary services to *all* children. The Christian Century's position was concisely stated in an editorial, page 389, March 29, 1950.—THE EDITORS.]

Homesick Sundays

SIR: I cannot agree with you in condemning the Sunday rowing races at Madison. I remember too well the Sundays at my own college—empty days of homesickness with nothing permitted except study. Surely, if mornings are left free for church attendance, the afternoons should provide opportunities for pleasant recreation.

Fort Wayne, Ind. HELEN GILMARTIN.

Hands of God

SIR: Frederick Forell's article, "Germany's Fate is Ours," has a message of the greatest importance for all American Protestants. We do not know how soon the ecumenical fellowship of Christians may again be physically broken, and we must therefore work unceasingly that the spiritual bonds between us may be strong enough to preserve and sustain this fellowship in the midst of whatever darkness lies ahead.

Here in the Episcopal diocese of Western Massachusetts we have been engaged in a project of Christian understanding which has had far-reaching results. In 1948, during the blockade of Berlin, 50 of our parishes, at the suggestion of Mrs. Henry Walter, then C.W.S. chairman for this area, and with the guidance and inspiration of Bishop W. Appleton Lawrence, adopted 50 Evangelical pastors and their parishes in Berlin and its immediate environs. These pastors, scattered through the four occupational sectors, were in particularly desperate need. All of them were members of the Confessing Church, and many were also refugees from eastern Germany who had lost everything. This "adoption," which began with one letter and a package sent by each of our clergy, has grown into a vivid experience of the ecumenical church.

Last summer, Mrs. Walter and I went to Berlin to visit these parishes. During the preceding year I had corresponded with Miss Hanna Reichmuth, the pastor's assistant in our adopted parish, and we had formed a close friendship through letters.

Mrs. Walter and I were astounded at the way we were everywhere received. We never felt like foreigners or strangers (or like members of an occupation power!). We were always received as Christians, as members of the "family," and we were overcome with humility by the welcome we were given. The first words with which we were greeted in every parish and Christian group were always expressions of gratitude, but never for CARE packages. "You cannot imagine," they said to us, "what it has meant to us, in the midst of our darkness, suddenly to have the hands of American Christians thrust out to us in love and understanding. We take your hands as the hands of God, and for this we can never thank you."

Last fall, Bishop Lawrence invited Miss Reichmuth to come to this diocese for the winter, to meet and speak to our clergy and people. The joy with which she was welcomed and the spirit of understanding which her visit created, was another striking evidence that what had begun primarily as a "relief" project had become a real and living "parable of the Kingdom of God."

In every parish here and in Berlin there are people writing to each other. Children, youth and adults exchange their interests, hopes, fears, and even recipes for *Apfelstrudel!* In return for gifts from us of food, clothing and toys, come beautiful handmade transparencies, Advent-lamps and stars from the German parishes at Christmastime. One of our parishes recorded its Sunday service, including greetings in German and the singing (also in German) of "A Mighty Fortress," and sent it to the Berlin parish. And of course we pray for each other, both individually and in the church services. In our own Berlin parish the kindergarten children remember the birthdays of our primary church school children with song, prayer and lighted candles. We, who do not meet daily, remember theirs each Sunday in the same way.

We are convinced that these personal contacts and the actualization in this way of the Christian community is the most important task for every Christian. We have seen through our personal experience here that although material help is desperately needed, our gifts of food and clothing are really important only insofar as they are *sacramental*. The knowledge that we stand together in a great fellowship which knows no human barriers, and that we pray for each other, is a greater source of strength than 50 CARE packages without this assurance.

Miss Reichmuth said to us when she was here, "During the blockade the air bridge was our economic link with the outside world. It has ended now and new walls are built around us daily. But the bridge of prayer established between us is higher than any man-made barrier and this can never be broken. This gives us hope and courage to face the future, knowing that we are not alone."

MARY HEILNER.

Church of the Atonement,
Westfield, Mass.

NEWS of the CHRISTIAN WORLD

To Co-ordinate Credit Unions

Wisconsin Capital Site of the World Center—McCarthy's Home State Debates His Reliability

MADISON, WIS., May 16.—Filene House on the shore of Lake Mendota here was dedicated on May 14 as international headquarters of the Credit Union National Association. Credit unions were begun by a German Lutheran in Germany, a French Catholic in Quebec, and a Jewish merchant in Boston, Edward A. Filene. Mr. Filene spent $1 million furthering the growth and legislative foundation of credit unions. He conceived them as a deliverance from the usury of many small loan organizations and as a device to enable the people to help themselves. In 1935 Pres. Glenn Frank of the University of Wisconsin was instrumental in persuading Mr. Filene and other CUNA officials to make Madison the site of their international offices. Roy Bergengren, director emeritus, said in a dedicatory address: "There shall be generated here, for all time and in all places of the world, the principles of economic democracy for which he [Filene] stood and which are our heritage from him."

President Attends Dedication

Feature of the CUNA dedication was the laying of the cornerstone by Pres. Truman. The Trumans spent five hours in Madison and attended Sunday morning worship in Grace Episcopal Church. The President is a Baptist; Mrs. Truman and Margaret are Episcopalians. In the afternoon Mr. Truman spoke to 10,000 in the university field house. He said: "This [CUNA] building symbolizes the international character of cooperative activities. . . . In a broader sense, cooperative action is the method we are using to solve problems we share with other nations. . . . Isolationism is a counsel of despair. . . . We must continue to move forward, strongly and steadfastly, in cooperation with other free countries. . . . No one nation alone can bring about peace."

Pastors Consider The Atom

Under the auspices of the state council of churches and the University of Wisconsin's extension division, Wisconsin pastors gathered for their annual conference, May 9-11. Featured in the program were discussions of "The Church and Atomic Energy." Morse Salisbury, director of public and technical information for the U.S. Atomic Energy Commission, said: "With atomic energy you can turn your swords into plowshares and your plowshares into swords." Prof. Farrington Daniels noted that "during the recent war the atomic scientists acquired a new sense of moral responsibility. Atoms are innocent. People determine whether they will be used for good or evil." In seminars it was observed that atomic energy can improve plants and agricultural products and that isotopes have already greatly aided medical science. At the opening banquet Prof. Elmer Homrighausen of Princeton Seminary said, "Evangelism is not card catalogues and mimeographs but expert friendship."

Porter Says We Must Convert Communists

Lucius Porter, recently returned from 40 years' connection with Yenching University in China, on May 15 addressed the Emerson club of Congregational ministers at Beloit on "Christians and Communists in China." He said: "Chinese Communism is not so opposed to religion as is Kremlinism. Mao Tze-tung says this is because Christian missions have been concerned for the people. All 12 Christian universities in China are open. The red flag of China carries one gold star and four smaller ones. The small stars are for the farmer, the laborer, the small business man, and the national capitalist (i.e., the industrial versus the Kuomintang bureaucratic capitalist). The business of Christians is not to destroy but to convert our enemies."

Wisconsin Debates McCarthy Probe

The *Wisconsin State Journal* supports Sen. Joe McCarthy's exposé of alleged Communists in the state department and wins surprising approval even in university circles. The *Capital Times* vigorously attacks the senator and "apologized" for him editorially to the visiting President. The *Times* questions not only the reliability of the witnesses adduced in the Senate committee hearings but also the reliability of the senator's intentions, in view of his use of his former Wisconsin judgeship to advance quickie divorces, his unconstitutional act in holding the judgeship while running for the Senate, his attempt to evade state income taxes on some $30,000 stock market profits while in the marines, and his low level of discussion in the state and elsewhere.

Two Die in Legion Demonstration

At the paper-mill town of Mosinee the American Legion, led by an imported ex-Communist, recently staged a mock totalitarian day with startling realistic effect. Burning books, arresting citizens and dragging the mayor out of bed, they staged so effective a demonstration of "education against communism" that the national commander of the American Legion is now reported to have convened in Chicago a coalition of organizations representing 85 million persons to fight communism in this fashion. Not always reported from Mosinee is the fact that attendant upon the manhandling of the day the mayor and an elderly minister subsequently died of heart attacks. The *St. Louis Post-Dispatch* suggests that Mosinee now put on a demonstration of how democracy should work.

ALFRED W. SWAN.

Netherlands Reformed Church Opens New Seminary

On March 1 the Netherlands Reformed Church opened its new seminary in connection with the conference building of the widely known Church and World Institute which it sponsors.

Indemnify Church For Mob Damage

Canadian City Recompenses Christian Brethren for Destruction—United Church Is 25 Years Old

MONTREAL, May 18.—The city of Shawinigan Falls will pay for damages to the property of Christian Brethren there which resulted from a mob assault on their chapel. (See The Christian Century for May 3, p. 572.) Following a conference between the mayor and Arthur C. Hill, chairman of the executive committee of the Brethren in this province, the announcement was made in the *Montreal Daily Star*. The mayor refused to comment, but Dr. Hill said that the matter had been settled satisfactorily and the Brethren now look upon the incident as closed. Paul Boeda, pastor of the group, said that they are looking for a new meeting place, as they are unable to rent the hall that they formerly used as a chapel. In the meantime meetings are being held in private homes.

Churches Denounce Mob Attack

The Anglican synod, the United Church presbytery and the Presbyterian presbytery of Montreal have all condemned the provincial authorities and the local police for failure to take action. The Anglican resolution termed the assault "an open and shameless disregard of fundamental human rights." The United Church court appealed to the law officers of the province to take steps to ascertain exactly what had happened, and to make it perfectly clear that this kind of irresponsibility and unlawful conduct would not be tolerated in future. The Presbyterians viewed with satisfaction the civic admission of responsibility, but said that something more is necessary. They urged the federal and provincial governments to agree upon a bill of rights that would provide for freedom of thought, conscience and religion, including protection from the abuse of authority by the police, as well as the right to police protection for lawful assemblies and places of meeting. The Presbyterian resolution stressed that "according to the Scriptures the power of the state does not ultimately come from the people but is ordained of God. The state is therefore responsible to God for the use or abuse or nonuse of its power."

Says Christian Strategy Must Be Global

The global struggle for possession of the soul of man can be carried on successfully by Christianity only through a global strategy, L. S. Albright, principal of the Canadian School of Missions, told the annual convocation of Montreal United Theological College. Dr. Albright pointed out that this global strategy requires the close cooperation of such bodies as the World Council of Churches and the International Missionary Council. The forces of secularism must be met on an organized basis, he said. The college principal, G.G.D. Kilpatrick, stated that this would be the last

convocation of the college at which degrees were conferred, as in future they would be given by the new faculty of divinity of McGill University; but diplomas, prizes, scholarships and bursaries would be awarded at the annual convocation.

United Church Celebrates 25th Anniversary

Three large church conventions will meet in Montreal in June. The Montreal and Ottawa conference of the United Church of Canada will convene on June 5 for 5 days, with a public meeting on June 6 to celebrate the 25th anniversary of the United Church. Noonday addresses will be given throughout the conference by James S. Thomson, dean of divinity at McGill. The General Assembly of the Presbyterian Church in Canada, which opens here on June 7 for 10 days, will be preceded by a 3-day congress to celebrate the 75th anniversary of the Presbyterian Church in Canada, which was constituted in Montreal by the union of four branches of Presbyterianism in 1875. The congress will be addressed by Thomas F. Torrance, minister of Beechgrove Church, Aberdeen, and recently appointed professor of church history in Edinburgh University and the New College. The 62nd annual assembly of the Baptist convention of Ontario and Quebec will be held in Westmount Baptist Church June 12-15, and guest speaker will be Ernest Brown, past president of the Baptist Union of Great Britain and Ireland.

Anglicans Observe Centenary

Anglicans will hold a rally in the Forum here on May 28 to celebrate the 100th anniversary of the founding of the diocese of Montreal. Bishop John Dixon reported at the recent meeting of synod that there are 127 clergy on the diocesan list, of whom 92 are engaged in active parochial work. He noted a steady increase in candidates for the ministry. During its sessions the synod approved a resolution calling upon Parliament to abolish the means test provision of the pension act, and endorsed a course in marriage guidance as necessary for theological students.

Tells Christianity's Aid To Eskimos

The danger that nationalized Arctic institutions may oust missions and eventually missionaries was pointed out here yesterday by Pierre Henri, an Oblate missioner among the Eskimos in the Hudson Bay area for the past 18 years. While only part of our culture has helped the Eskimos, Fr. Henri claimed that Christianity has improved their lot by giving human life a greater value. Baby girls are now allowed to live, and the population as between the sexes has thus been equated. The custom of abandoning old folks to their death is also passing, he said. DeCourcy H. Rayner.

Circulation of Catholic Papers Over 6 Million

The class in religious journalism taught by Prof. Fred Eastman at Chicago Theological Seminary recently assembled for study a list of religious publications with more than 30,000 circulation. Catholic publications on the list have a circulation of 6,283,773; Protestant, of 5,426,209.

Gains Made by Presbyterians

General Assembly Meets in Cincinnati, Learns of Substantial Growth and Adopts Increase in Budget

By Garland Evans Hopkins

Cincinnati, May 24.—The 800 commissioners to the 162nd General Assembly of the Presbyterian Church, U.S.A., which adjourned its seven-day session early this afternoon, accepted almost without question the proposals and programs submitted by their boards and commissions. They approved a report of substantial membership gains, adopted a budget slightly larger than last year's and considered at length the need for expansion of facilities for training ministers. The assembly enthusiastically applauded a report showing the success of the new curriculum for religious education. It refused to open the meetings of the General Council, the executive body of the denomination, to the press or to require it to report all its actions. It voted to include denominational appeals in its promotion of the interdenominational One Great Hour observance, declared for the abolition of racial segregation in American life and asked our government to work for a general ban on weapons of mass destruction.

Evans Wins Top Post

At the first business session of the assembly, Hugh Ivan Evans, pastor of Westminster Church, Dayton, Ohio, was elected moderator. He succeeds Clifford E. Barbour of Knoxville, Tenn., whose genial, folksy way made him one of the most popular moderators in recent years. Runner-up in the election was Peter K. Emmons, pastor of Westminster Church, Scranton, Pa. Dr. Evans made up in enthusiasm for his obvious and cheerful admitted lack of acquaintance with Robert's Rules of Order.

Stated Clerk William Barrow Pugh, who would be the denomination's archbishop if it had one, reported that the church had made the greatest membership gains in its history during the past year. A net gain of 71,713 brings the total membership to 2,401,849. Sunday school membership increased 114,000 during the year. In proportion to the membership of the church this is four times the general increase in population in America. Dr. Pugh also reported that the total receipts from all sources for the year were $94,313,621.

Adopt Large Budget

Encouraged by last year's good showing and undeterred by scattered warnings that on other occasions the assembly had permitted its enthusiasm to push askings too high, with disastrous results, the commissioners adopted a budget of over $17 million, $500,000 more than last year's. Of this amount over $7 million will go for home missions and church extension and $6 million for foreign missions. Major criticism of the budget was that its designation of $2,225,000 for the educational program of the church was inadequate. The assembly also heard the final report of its postwar Restoration Fund, which closed a little over $3 million short of its goal.

The 162nd General Assembly exhibited great concern for its seminaries. This was due partly to interest generated by the report of the laymen's committee on theological seminaries, appointed last year, which recommended a large increase in denominational giving to the schools. It was also in part the result of glowing reports that the longtime decline in number of ministerial students has been halted and that the seminaries are now full and overflowing.

At present only two of the church's nine seminaries are located west of the Mississippi. Agitation continued here for another western school. Considerable discontent resulted from the union a few years ago of Omaha Seminary with McCormick in Chicago. Omaha supporters were able to get this assembly to divorce their funds from McCormick. They will be used to finance a study of the need for reopening that seminary or establishing another. Most members of the General Assembly feel that nine such institutions are enough, but it was generally agreed that sectional feeling will probably result in erection of a new school somewhere in the southwest. In the meantime McCormick, already faced with a heavy building program if it is adequately to care for its greatly increased enrollment, must either slough off its excellent rural work courses or find new support after 1951 when its income from the Omaha funds ceases.

New Curriculum a Success

The outstanding report of the week was that of the standing committee on Christian education. Presented by Peter K. Emmons, it announced the major success which has attended the denomination's new "Christian Faith and Life" curriculum. This curriculum, which offers probably the best church school literature available in America today and certainly the most expensive, attempts to tie home and church together. It was reported that the literature, which was developed under the direction of Paul C. Payne, is now so widely used in both the Presbyterian and other denominations that the price per unit is being reduced. The ovation given Dr. Emmons' report after its adoption was long and enthusiastic.

General Council Above Review?

It took the commissioners less than two minutes to vote acceptance of a committee proposal to reject an overture from Albany presbytery requesting the General Assembly to direct "that henceforth the minutes of all meetings of the General Council be published . . . and that all actions of the General Council be taken in open sessions, to which accredited representatives of the press and other interested persons shall be admitted; but such action is not to prevent the council conducting discussions in executive session." The committee recommended rejection because it deemed it "unwise to make a matter of public record all the actions and deliberations of the General Council." No commissioner so much as tried to take the floor to discuss the implications of this action.

The assembly also voted that hereafter denominational projects would share with Church World Service in the offerings made in "One Great Hour of Sharing." Appeals are to be made on behalf of church extension, new church development and higher

education as well as for world relief. Gifts may be designated for the cause to which the donors wish them applied. No commissioner questioned this action either, although church officials admitted that it is bound to affect adversely Church World Service, of which this denomination is a leading supporter.

For a Nonsegregated Society

The report of the standing committee on social education and action was reserved, as in most church bodies, for the last crowded session. Its length prevented any real consideration of most of the issues upon which pronouncements were made. Two, however, which were pulled out for discussion provided the most interesting debate of the assembly. Two commissioners from the southwest, one a native and the other—in his own words—a "Yankee who had gone south," attempted to get the assembly to water down the committee's strong statement calling for a nonsegregated society. They desired to substitute paragraphs calling for nondiscriminatory and equal treatment, but were decisively defeated. The assembly's decision was in sharp contrast with the minor role given its few Negro members in its own affairs.

The commissioners were not, however, ready to sustain the committee's recommendation regarding atomic and hydrogen bombs. The report as presented by Paul Poling read: "Let us repent of and renounce our feverish fashioning of atomic and hydrogen bombs. We are disturbed by the implications of the President's action approving the construction of the hydrogen bomb. . . . The responsibility rests with the people to decide what shall be done about these weapons of mass destruction. . . . We call for immediate cessation of the manufacture of hydrogen bombs and all other weapons of mass destruction. We promise before Almighty God that we will not make or use for any reason such weapons for the destruction of millions of innocent men, women and children."

Instead, the assembly voted to "call upon our nation's leaders to seek. . . . effective international agreement for the immediate cessation of the manufacture of hydrogen bombs and all other weapons of mass destruction. We summon our nation to take leadership in this urgent matter, and we promise to support our government in the advocacy of the Baruch plan or any alternate plan which will effect general disarmament."

Foundation Honors Theodore Walser

In memory of Theodore Walser, for 26 years a Presbyterian missionary in Japan, the Theodore Walser Foundation has been set up in that country to promote education in Christian pacifism. Funds will be used to give annual prizes for essays on the Christian pacifist movement and to establish a lending library dealing with Christianity, war and peace.

Interdenominational Seminary Serves Portugal

In Carcavelos, near Lisbon, a new theological seminary has been established to train ministers for the growing Protestant community in Portugal. Although directed by Presbyterians, the seminary is interdenomination.

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The Red Dean Extols 'Peace'

Disorders Attend Meetings Addressed by Hewlett Johnson—Churches Aid Victims of Floods

TORONTO, May 20.—Canterbury's "Red dean," Hewlett Johnson, assisted by James Endicott, China-born missionary, recently began in Toronto a series of "ban the bomb" meetings that will be extended across Canada. The sessions here were held in Bathurst Street United Church, with a final rally in Maple Leaf Gardens attended by 12,000 persons, who contributed $8,000. Both Johnson and Endicott spoke. From here they went to Ottawa, where they had a large audience. Their first attempt to hold a meeting in Hamilton, Canada's Pittsburgh, failed because high school students shouted and sang. Two meetings were subsequently held there, but a crowd of 2,000 gathered outside and threw eggs and tomatoes. Similar disorders occurred at Timmins, a gold-mining town. The *Toronto Globe and Mail* editorially reproved the students for interfering with freedom of speech and assembly.

Defeat Legal Ban On Communism

A resolution to make "communism and similar activities an offense punishable under the criminal code" was introduced some weeks ago by George Drew, opposition leader in Parliament. After debate in which the leading figures in Canadian political life participated, the resolution was defeated by a vote of 147 to 32. Among those who took a stand against the ban were Prime Minister St. Laurent, External Affairs Minister L. B. Pearson, Socialist leader M. J. Caldwell and Pierre Gauthier of Quebec. Dr. Gauthier urged that the best way to fight communism is "to lead our own Christian lives and live by our own moral standards, to keep these standards up and not bring them down."

Churches Promise Flood Relief

The terrible suffering caused in southern Manitoba, including the Winnipeg area, by the Red river flood has evoked countless offers of help from all parts of Canada and some parts of the United States. Canadian church leaders have issued public appeals for aid. United Church Moderator Willard E. Brewing announced an immediate United Church gift of $10,000 and asked all congregations of the communion to take offerings for its flood relief fund. Cardinal McQuigan has announced that relief collections will be taken in all Roman Catholic churches next Sunday. Similar statements have been issued by Moderator C. L. Cowan of the Presbyterian Church and by other religious leaders.

Churchman Pleads for Mercy to Poor

The executive of the United Church Board of Evangelism and Social Service, meeting in Toronto recently, issued a public statement about the plight of Canada's poor. The executive pointed out that our country's cost-of-living index had reached an all-time high of 164 points, as compared to 100 for the 1935-39 period. The food part of this index stood at 204.5, thus making the Canadian food dollar worth less than 50 cents. The executive noted also that Canada's registered unemployed on April 6 totaled 434,700, a considerable increase over the same date in 1949. With these and related facts in mind, the executive stated: "Confronted by the deplorable plight of Canada's poor, as glimpsed in this week's officially recorded near half-million registered unemployed, the Christian churches must call upon 'big' business, powerful labor, politically strong farmers' organizations and our near-totalitarian governments to stop their demands respectively for more profits, bigger wages, higher prices and more taxes."

Ask Pensions Without Indignities

The Board of Evangelism and Social Action of the Presbyterian Church in Canada, at its annual meeting in Toronto, adopted a resolution on old age pensions, calling for the abolition of the "means test" because the board believes that it (1) militates against thrift, (2) creates a terrific fear of the insecurity of old age, (3) causes deep indignities to the human personality, and (4) our Christian faith, which recognizes that real need must be met, demands that when individuals are past the time of fruitful employment their lives should be made economically secure.

Church Bingo Opposed

Anglican Archbishop John Lyons, addressing the 84th annual meeting of his diocese in Kingston, Ont., called for voluntary and systematic giving for church support, and at the same time called upon his clergy and people to avoid gambling methods, even when permitted by the law for religious and charitable purposes. The archbishop said: "If gambling is wrong and injurious to the nation's welfare, why special concessions to the church and charitable institutions? The fact that the church or any other agency operates under cover of a special concession does not make the wrong right."

And So Forth

G. F. Kingston, primate of all Canada, and A. R. Beverley, bishop of Toronto, assisted in the centenary services of St. John's Norway, Toronto, now a well established Anglican parish and regarded as one of the church landmarks of central Canada. The present rector, Fred J. Nicholson, and his people have begun a drive for $10,000 to refurnish part of the church's interior.

The *Toronto Star* estimates that in the Toronto metropolitan area alone, programs for raising $5 million for church construction projects are being promoted.

On May 7 at the Toronto Maple Leaf baseball stadium, Sunday ball was inaugurated under the recently passed Ontario statute amending Canada's Lord's Day Act and permitting "games and sports."

Toronto's Baptist young people's choral society, under the direction of Arthur R. Poynter, recently presented at the Toronto Eaton auditorium the first religious music-drama to be written in Canada. The title of the music-drama is "The Triumph of Our Lord."

J. R. MUTCHMOR.

Munro Named to Southwest Post

Brite College of the Bible Professor to Head Intercouncil Office Set Up on Fort Worth Campus

WACO, TEX, May 22.—Headquarters of the new agency designed to advance Protestant cooperation in five southwestern states—Texas, Oklahoma, New Mexico, Arkansas and Louisiana—has been established at Brite College of the Bible on the campus of Texas Christian University, Fort Worth. Harry C. Munro, a member of the Brite faculty, has been appointed executive secretary of the new agency, which will be known as the Southwestern intercouncil office. It will serve the interests of the Federal Council of Churches, the Home Missions Council, the International Council of Religious Education, the United Council of Church Women and the United Stewardship Council. It is the second regional office to be established by Protestant cooperative agencies, the first having been set up at Atlanta three years ago.

Southern Baptist Revivals Add 120,000 Members

Southern Baptists have added at least 120,000 baptized members to their churches west of the Mississippi river as a result of the gigantic simultaneous revival campaign conducted the two weeks after Easter. In addition, they gained about 66,000 new members by transfer. In the 11 states in the area, 7,000 of the 8,000 Southern Baptist churches took part in the campaign. C. E. Matthews of Dallas, evangelism superintendent for the Southern Baptist Convention, announces that the 17,000 churches in the area east of the Mississippi plan similar revivals beginning next Easter.

Texas Students Go to Japan For Youth for Christ

Eight students from Baylor University, Waco, and four from Southwestern Baptist Theological Seminary, Fort Worth, will spend their summer vacation on a 10-week preaching mission to Japan under the auspices of Youth for Christ, national evangelistic organization. The students, all of whom are mission volunteers, will pay their own expenses. At Baylor, students are raising money to take care of rental and advertising expenses for the meetings in Japan.

Austin Seminary Host to Vocations Conference

The last week end in April, 50 students from 16 Texas campuses met at Mo-Ranch, the new Presbyterian, U.S., synod assembly grounds near Kerrville, for the first in what the sponsor, Austin Presbyterian Seminary, hopes will become an annual series of conferences on vocations. "Not just good ministers, but good laymen," was the appeal sounded by Pres. David L. Stitt of the seminary as he opened the sessions. He emphasized his school's concern "not to drag into the ministry anyone whom God doesn't call to it, but to help . . . college men to find and follow whatever God's will is for their lives." Five leading Texas laymen representing as many occupations con-

ducted a panel on Christian values as interpreted in their vocations. John Oliver Nelson, director of the Federal Council's commission on the ministry, gave the introductory and final addresses and led the students in Bible study. "Ministers can't go far without laymen who see their own vocations as Christian, nor can laymen go far without a new generation of dedicated, able pastors," he told them. Discussions revealed that most of the students were planning to enter engineering or business, but many indicated an interest in the ministry.

Ranch Projects to Serve Homeless Boys and Girls

McLennan county (Waco) Baptists have obtained a charter for a boys' home and are seeking a suitable farm and donations to pay for the buildings. The plan is for an experienced staff to supervise boys from 10 to 16 years of age, from any denomination, who are assigned to it either by the courts or by their parents. Meanwhile, Girlstown, U.S.A., on April 2 held open house in the first permanent building on its ranch site near Whiteface, in west Texas. (See The Christian Century for March 22, p. 379.) This project, founded and directed by Amelia Anthony, plans to receive girls from infancy up to 15 years of age, and keep them until they have completed a college or business school education, are able to support themselves, or have contracted marriage "with a suitable person."

Refuse Ministers Right to Withhold Information

The committee of the Texas bar association instructed to report on whether a law should be enacted granting ministers the right to keep secret what was told them in confidence has decided that this "privilege of communication" should not be granted lest the way be opened to similar extensions to other professions, which in the end would be "harmful to judicial procedures." The opinion was asked after J. W. McClain, Episcopal minister at Eastland, had refused to divulge to the court the nature of conversations he had with a woman on trial for murder.

And So Forth

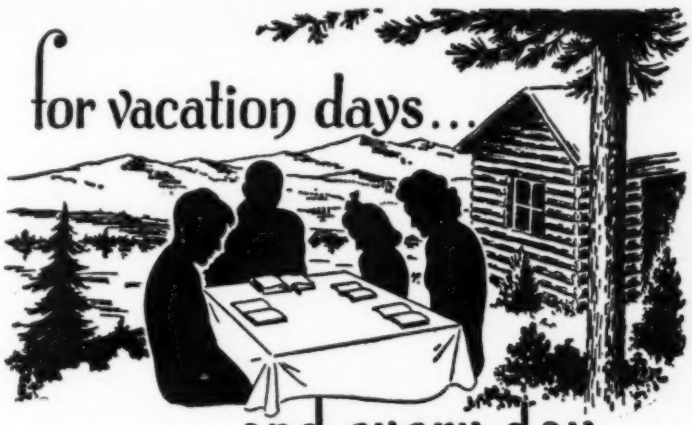
Daniel Baker College at Brownwood, established by Presbyterians in 1889 and in 1946 made a branch of Southwestern University (Methodist school), has been transferred to the Dallas diocese of the Protestant Episcopal Church.

Gov. Allen Shivers has named a "council for the study of human relations" whose purpose will be "to promote good feeling between the English- and Spanish-speaking people of Texas."

Texas Baptists now sponsor 16 chairs of Bible at educational institutions in the state. Latest additions to the list are at Southwest Texas State College, San Marcos, and Texas Western College, El Paso.

Buildings for the new Southern Baptist center at Glorieta, N.M., will be of Spanish pueblo style, according to Lewis A. Myers, New Mexico Baptist editor and promoter of the summer camp. The first unit of the assembly grounds will cover a 300-acre area around a small lake. It will be ready for use by the summer of 1951.

C. E. BRYANT.



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Syrians Debate State Religion

Christians and Liberal Muslims Oppose Attempt of Ulemas, Brotherhood to Change Constitution

CAIRO, May 1.—In market places, mosques and churches and through their newspapers, the Syrian people have been discussing a clause in the new constitution which, if accepted, will make Islam the official state religion of the Syrian republic. The first draft of the constitution was prepared by a subcommission and is expected to be presented soon to the full legislative body of the country for study, amendment and approval.

The most controversial part of the draft constitution is Article 3, which states: "Islam is the religion of the state. The other revealed religions [Christianity and Judaism] are respected as sacred. All Syrians are equal before the law and enjoy the same civil and political rights, without distinction as to race or religion. The personal status of all communities is guaranteed by the law." Inclusion of this article in the draft constitution was the result of strong pressure from the League of Ulemas (a grouping of Muslim theological teachers) and the Muslim Brotherhood, a fanatical organization which aims to establish theocratic rule over Muslim lands. This organization, which has followers all over the Arab world, was considered so dangerous that it was banned in Egypt as a threat to the security of the state.

Christians Against Proposal

The proposal to give Syria a state religion is opposed by all the Christian communities, by many progressive Muslim statesmen and by university students. The campaign for and against the proposal has been strong, often leading to clashes and street fights between members of the brotherhood and students of Damascus University. The government has so far maintained a neutral attitude, allowing both sides to air their views. Christian opposition stems from the fear that if the religion of the majority is imposed upon the state, minorities will be left out in the cold and may lose their loyalty to a state which professes a faith other than their own.

Syria's 3.4 million population is 84 per cent Muslim (of various sects) and nearly 16 per cent Christian. Jews number less than 10,000. Christians themselves are divided into the various Arab Orthodox groups, Eastern and Roman Catholics, Armenian Gregorians and some Protestants, descendants of converts made by Anglo-Saxon missionaries. Christian communities are represented by 14 deputies in the constituent assembly. They participated actively in the liberation of the country first from the Turks, then from the French in 1943, and they have contributed to the social and economic progress of the newly independent state.

Action Without Precedent

Owing to the high percentage of Christians, Syria did not bother to mention Islam as the official religion in the constitution adopted when it freed itself from Ottoman rule at the end of World War I. When Emir Feisal, son of Sharif Hussein of Mecca, was made king in 1920, the first Syrian constitution declared: "The government of the Syrian kingdom is a secular, monarchic, constitutional government, and the religion of its king is Islam." When Syria became a republic in 1928, the secular nature of the state was maintained, but the new constitution specified that the president of the republic must be a Muslim. This was considered a justified concession to the majority of the people. When Husni Zayim became military dictator after a bloodless *coup d'état* in March 1949, he struck out the phrase specifying the religion of the president. But before the new constitution was given a chance, Zayim was executed in a counterrevolution. Having failed in all previous constitutions, partisans of making Syria a Muslim state have not admitted failure. With religious fervor, they have appealed to the devout masses and have gained moral and spiritual backing.

Warn of Consequences

Sheik Moustafa, leader of the Muslim Brotherhood, assures Christians that they will enjoy freedom of worship and the same civil and political rights as Muslims. Then why make Islam the state religion? Because secularism, according to Moustafa and many like him, leads to cynicism and atheism, whereas if Syria acknowledges religion in its political structure, that action will lead to a more moral life and give Syrians a sense of unity with other Muslim states.

Syrian Christians are skeptical about this. They believe that a state which calls itself Muslim will naturally tend to favor Muslim citizens in legislation and the execution of laws.

A memorandum submitted jointly by the Orthodox and Catholic patriarchs and other Christian leaders to the constituent assembly declares that the proposal making Islam the state religion of Syria is contrary to the United Nations Charter and to the Declaration of Human Rights, to both of which Syria has adhered. The memorandum warns that Syria will suffer consequences in international relations and economic benefits because foreign nations will prefer to deal with states which have no religious limitations. Many Christians and even Muslims argue that making their country an Islamic state may invite foreign interference in the guise of protection of Christian minorities. They point to the way tsarist Russia and France interfered in the affairs of the Ottoman empire with the excuse of protecting the Orthodox and the Catholic minorities there.

O. M. MARASHIAN.

Funds from U.S. Build 32 German Churches

Thirty-one "rubble" churches have been built in Germany with the assistance of a $310,000 fund contributed by U.S. Lutherans through Lutheran World Action. From savings resulting from efficient planning and use of prefabricated frames, another church in addition to those provided for in the original budget will be built in Worms, where three out of the four Protestant churches were destroyed in air raids in the closing months of World War II.

Puerto Rico Asks More Autonomy

Progress of Hawaii and Alaska Toward Statehood Encourages Leaders—Education Is Forwarded

Río Piedras, Puerto Rico, May 12.—The progress of Hawaii and Alaska toward statehood has increased the hope of Puerto Rican leaders that their request to Congress for permission to write their own constitution may be granted. In March Dr. Fernós-Isern, Puerto Rico's resident commissioner in Congress, introduced in the House of Representatives a bill to authorize a constitution for Puerto Rico within a framework of provisions on relations between the island and the U.S. The insular government leaders are asking not for statehood but simply for greater autonomy in local affairs. Now that Puerto Rico has an elected governor, there would be no drastic change in the situation. However, a constitution written here would establish full recognition of the principle of government by the consent of the governed. Gov. Luís Muñoz Marín made a trip to Washington to interview federal officials regarding the bill, to urge the adoption of Point Four aid for the island and to request federal cooperation in other programs of significance to Puerto Rico.

Largest Share of Appropriations Earmarked for Education

In the annual legislative session just ended, appropriation bills were passed for a total of $90 million, which represents a reduction of around $10 million in the amount asked. Again the department of education gets the largest appropriation. The interior department and the Puerto Rico Development Co. received large grants to push the construction of hospitals, schools, roads, aqueducts and sewers, and to help new industries become established in the island. The government has finally bought the American railroad, which has been bankrupt for the past few years. Price paid for rights of way, rolling stock and all other property was $2.8 million. Legislation authorizes the employees to operate the road. The government now owns all public utilities except the telephone system, which is controlled by the I. T. & T. For several years negotiations have been under way to sell the telephone properties to the government, but the two groups have not been able to agree on a price.

Propose Inter-American Antisubmarine Base

Adm. E. Barbey, ranking officer of the U.S. armed services in the Caribbean area, recently proposed that Puerto Rico be made the center of an inter-American antisubmarine training program. He declared that the Caribbean countries could undertake the responsibility for maintaining peacetime, on-the-spot forces to protect shipping in the area, which has rich oil, bauxite and sugar resources that would be menaced by enemy submarines in case of war. The independent Caribbean republics and the U.S. already have a mutual defense pact; the new proposal would admit the dependencies of Great Britain, France and

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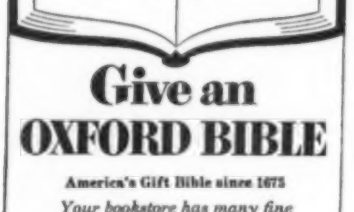
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Holland to that pact. The convenient location of Puerto Rico, plus the fact that its population is Spanish-speaking, makes it suitable for the training of Latin Americans from near-by countries.

Census Gives Puerto Rico 2.2 Million Inhabitants

The federal census, just completed, shows the present Puerto Rican population to be 2.2 million—greater than that of all other U.S. territories and possessions combined. Greatest internal change in population figures occurred in this city, once a small suburb of San Juan. It now has nearly 118,000 people and is the second-largest city in the island. Its rapid growth is due to the large number of housing developments recently completed within its limits, notably Puerto Nuevo with 18,000 inhabitants.

Devise New Curriculums For Latin America

Protestant representatives from various Latin American countries in a month-long session at Cienfuegos, Cuba, have been furthering plans for new graded religious education materials to be used in the churches of their countries. They are following through on general plans developed last year at the Protestant conference in Buenos Aires. It is expected that the new materials for various age groups will be written and published within two years. G. Báez-Camargo of Mexico, representing the Committee on Cooperation in Latin America, is leading the effort. W. Stanley Rycroft, executive secretary of the committee, is also active in the work of the curriculum experts.

And So Forth

William F. Hastings, for the past six years pastor of the Union Church in San Juan, has resigned to become director of the Congregational Christian Churches' program for displaced persons, with headquarters in New York. Under Mr. Hastings' leadership, the congregation has grown to two and a half times its size before his arrival. It now comprises persons from more than 20 denominations. Mrs. Hastings has been a leader in the church's work with women, children and youth, has served as a professor of English at the University of Puerto Rico and has been a director and treasurer of the city's newly organized Y.W.C.A.

Lutherans recently held two important meetings in Puerto Rico, one on evangelism and stewardship, the other on Spanish publications.

The presbytery of Puerto Rico recently dedicated a new church at Lares which was made possible, in large part, by a special allocation of $25,000 from a trust fund owned by the Presbyterian, U.S.A., Board of National Missions. Speaker at the dedication was Edward A. Odell, recently retired as superintendent of Presbyterian work in the Caribbean area, whose missionary work in the Antilles began at Lares in 1906.

The largest number of visitors to visit Puerto Rico in a single season was registered this winter. Many of them made inquiries about the mission work of the various denominations which cooperate in the island.

HUGH J. WILLIAMS.

Urge Broadening Of Divorce Basis

Presbyterian Commission's Report Says Church Too Rigid—Negroes Take Study Tour of the World

RICHMOND, VA., May 22.—That the southern Presbyterian Church broaden the grounds on which it would approve of divorce was suggested in a unanimous report of its council on Christian relations recently released by John H. Marion, Jr. The report will be submitted to the church's General Assembly to begin June 8 at Harrisonburg. It states: "The facts unmistakably suggest that in limiting our so-called 'sufficient cause' to two—adultery and desertion—and thereby branding every other cause as insufficient, our church in effect may be doing a great injustice to multitudes of injured people who are victims of forces they could not control." Comment by local Presbyterian ministers was varied but generally approved the report. W. L. Carson of the First Presbyterian Church said: "I have always felt that when a marriage reaches the point where it undermines the individuals' personalities, it is time to end it. I do not feel that any of the churches have found the proper solution to the divorce problem."

Bishop Scores the 'Problem Mothers'

Bishop Ireton, speaking to the Richmond diocesan council of the National Council of Catholic Women at Roanoke May 14, said: "We hear a great deal of problem children, but we frequently overlook the fact that they are almost invariably the products of problem mothers." He favored "mothering, not 'smothering.'" "More mothers become problems to their children because of their immaturity than for any other reason," he said. He declared that problem mothers fall into six classes or types: "sickly, chummy, dictator, reluctant, just-so, and narcissistic." "Each type has a particular device to cling to her child, preventing him from reaching maturity properly." The neurotic mother makes her child "insecure, anxious, oversolicitous concerning his health, passive, fearful, unduly compliant and submissive, lacking in spontaniety and resentful of discipline." The Richmond council of Catholic women adopted resolutions favoring a 75-cent minimum wage law in Virginia and the abolition of segregation on common passenger carriers. It disapproved the proposed national equal rights amendment for women. It endorsed the principle of cooperative housing for middle-income families, approved legislation recognizing "the essential differences between men and women," and called for equal pay for equal work for women.

Abandons Education As Unsatisfying

Richmond educational circles are agitated over the so-called "watered-down" courses of instruction in public schools, including the process whereby all students, regardless of credits acquired in studies, are passed on to the higher grades. Miss Williams, a teacher of excellent standing in

John Marshall high school, finally decided to resign because under the system there she felt there could be no real satisfaction in teaching. In a letter to the *Richmond Times Dispatch* she declares that "the morale of the teachers has been completely undermined" and that a "further disastrous result of the pressure promotion system is the fact that the pupils are fully aware of the situation, and naturally assume that they will be promoted, regardless of work left completely undone or done in an inferior manner." Her criticism, however, was not directed solely at one school. She expressed fear that, in view of the "noncultural requirements for high school diplomas throughout the nation at the present time . . . future citizens will be unable to understand or appreciate good books, plays or lectures."

Negroes to Study In World Tour

Virginia Union University is sending out 10,000 invitations to Negro college graduates to apply for a place in the university's around-the-world study project. The 50 finally selected will be teachers, ministers, social workers, business people and civil service workers. They will visit 25 lands in a globe-circling flight taking 10 weeks. Members will be enrolled in V.U.U. and will receive 9 to 12 hours' college credit for their work. They are expected to affirm their faith in democracy and will crusade against communism. On their return they will speak to educational, business, labor and church groups. Hundreds of applications have already been received, some from persons who are established in the professions. Secretary of State Acheson recently received representatives of the group and told them to "feel perfectly free to tell people in the places you visit the truth about your problems here." "There is no need to fear the truth," he said. "But also tell them what you are doing to solve these problems and of your faith in the democratic process."

And So Forth

Addressing the annual meeting of the Laymen's League of the Episcopal Church in the diocese of Southwestern Virginia on May 7, E. M. McCrady, Jr., atomic scientist, declared that the role of the church increases in importance as more destructive weapons are invented. John P. Fishwick of Salem was elected president of the league; Yuille Holt of Lynchburg, vice-president; Harry Nash, Jr., of Waynesboro, treasurer; and E. Griffith Dodson, Jr., of Roanoke, secretary.

Weekday religious education was emphasized throughout the state April 16-23 by the Virginia council of churches under plans directed by Mrs. W. B. Davidson of Arlington and Miss Lillian Comey of Radford. Both are officers of the Association of Teachers of Religious Education. Weekday religious education in 35 counties of Virginia, taught by 74 full-time, professionally trained teachers, is sponsored in each community by a local council made up of pastors and representatives of local churches. It is carried on in harmony with rules laid down by the attorney general of the state.

Gov. Battle on April 20 gave the state board of health authority to construct and operate a new state hospital here for surgical treatment of Negro tuberculosis patients. The general assembly appropriated $900,000 toward construction of the hospital. It will be built near the Medical College of Virginia.

FREDERICK W. BURNHAM.

Announce CROP Totals

Contributions Are Valued at $2,327,000 For Nation—Iowa Gives $414,000

OMAHA, May 15.—Iowa's contributions in cash and commodities to this year's CROP (Christian Rural Overseas Program) campaign were valued at $414,000. Thus the state was rated as having given 230 carloads of foodstuffs in the national total of 1,163 carloads valued at $2,327,000. Nebraska's contributions amounted to $115,197.44, or 57 carloads. Kansas sent 48 carloads. Since the CROP idea was launched in 1947, 3,555 carloads for a total value of $8,932,000 have been contributed.

Floods Bring Disaster

This is the flood season in the Missouri valley. So far this season no new records in the flood stage of the Missouri river have been reached, but damage and disaster have been great. In southern Nebraska the first week in May, floods took the lives of 22 persons. According to newspaper reports, only three disasters in the state's history have been more calamitous. In a report on the wild rampage of southeastern Nebraska streams, army engineers recommended construction of a series of dams on tributary creeks, plus levees and other channel improvement measures.

Omaha Council Sponsors Training Institute

The Omaha council of churches children's work committee offered a vacation church school institute last Friday, with out-of-town specialists present as resource leaders. The noonday theater services which the council sponsored during Holy Week attracted larger crowds than had attended similar services in the past five years. Speaker was Reuben K. Youngdahl, pastor of Mount Olivet Lutheran Church, Minneapolis, subject of The Christian Century's first report on great American churches. Five Omaha ministers spoke at noonday Holy Week services sponsored by the Lincoln ministerial association at St. Paul's

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Methodist Church. In spite of the rain which forced Omaha's Easter sunrise service indoors, a capacity crowd was present to hear Pres. Henry G. Harmon of Drake University. The service was held at the appointed hour in Dundee Presbyterian Church.

Manufacturing Growing in Missouri Valley Basin

At a recent meeting of the Missouri Basin interagency committee, it was reported that from 1939 to 1947 the number of workers employed in manufacturing plants in the 10 Missouri basin states increased by 70 per cent as compared with a national increase of 53 per cent. Nebraska led with an increase of 106 per cent. Lincoln tripled the number of its manufacturing workers. Cities in which the number of production employees doubled were Omaha, Denver, Cedar Rapids, Sioux City, Dubuque, Duluth and Springfield, Mo.

And So Forth

In Omaha, 35 major church building projects are under way. Eleven new Protestant churches are completed or under construction and 7 are scheduled for the near future. Eighteen other congregations have been or are now engaged in major remodeling projects or additions.

Seventy-eight Omaha churches have voted to participate in a national Christian teaching mission to be directed by Harry H. Kalas Oct. 26-Nov. 2. Joe R. Kennedy, pastor of First Christian Church, is chairman of the mission, for which four major committees have been set up. The number of participating churches is greater than that for any single cooperative project in many years. Council Bluffs, across the river in Iowa, will conduct a mission the same week.

E. Bryan Keisler has accepted the permanent presidency of Central Lutheran Theological Seminary at Fremont, Neb. Professor of practical theology at the seminary since 1947, Mr. Keisler has been serving as acting president.

In a recent sermon Harold Janes, past-president of the Omaha council of churches, declared that Omaha has a split personality on the gambling issue. Anti-gambling laws represent its Mr. Hyde existence, he said, while legalized pari-mutuel gambling at the Ak-Sar-Ben racetrack portrays its Dr. Jekyll personality.

The Omaha council of churchwomen announces that it has raised $17,000 to purchase and establish a Protestant home for girls. W. Bruce Hadley.

A.F.S.C. Extends Aid to Projects in Italy

In recent months the American Friends Service Committee has rendered aid to the projects being carried on by the Italian branch of the British Service Civil International by giving financial assistance to an ex-prisoners' rehabilitation program and to the welfare work done by a British social worker in Abruzzi, by distributing undesignated CARE packages to needy Italians and refugees, by providing two workers to meet with Italians interested in pacifism and one to aid the S.C.I. in its general work, and by extending aid to a number of democratically minded organizations which are seeking ways to improve the society of which they are a part.

Seek Action on Gambling Evil

Federal Council Representatives Will Present Stand at Legislative and Other Hearings

New York, May 24.—Meeting here Tuesday, the Federal Council of Churches' executive committee directed its officers to present its stand in opposition to gambling at congressional and other legislative hearings on the evil. "The conscience of the nation is challenged by the disclosure of the extent to which gambling has become a commercial enterprise on a national scale," said the resolution the committee adopted. "It is also becoming clear that there is a connection between organized gambling and crime. We affirm our vigorous opposition to gambling as an insidious menace both to personal character and to social morality." The committee requested the council's department of research and education to report in a forthcoming issue of *Information Service* on the rise and extent of the gambling evil.

Two Secretaries Resign

At Tuesday's meeting of the Federal Council executive committee, John Oliver Nelson, for the past five years director of the commission on the ministry, resigned to become associate professor of Christian vocations and director of field work at Yale Divinity School. Seward Hiltner also severed his connection with the council as executive secretary of the department of pastoral services. After 12 years in that position, he is to become professor of pastoral psychology at Chicago Theological Seminary.

Episcopalians Admit Women To Diocesan Council

In a precedent-breaking action, the 800 lay and clerical delegates attending the annual convention of the Protestant Episcopal diocese of Long Island last week voted unanimously to permit women to serve on the council which administers the missionary, educational, youth, promotion and social work of the diocese. The council will be made up of the bishop, the suffragan bishop, six clergymen, six laymen and three women nominated by the women's auxiliary. However, the women's terms will be limited to one year; men may remain in office for three. At the convention, Bishop James P. DeWolfe announced plans to establish a diocesan center for the metropolitan area in St. Ann's Church, Brooklyn Heights, which will henceforth be known as the "Bishop's Church in Brooklyn."

Methodist Conferences Call for Spiritual Awakening

The annual meetings of both the New York and New York East Methodist conferences, held last week, heard denominational leaders plead for renewed spiritual efforts. At the New York East meeting, a report expressed "hearty sympathy" with the movement for union of various Protestant churches, but cautioned against loss of identity of the Methodist Church in any such

union. "We must not make all the sacrifices," the report concluded. A New York conference resolution stated: "We stand under moral condemnation as a people who were the first to release the vast energy of atomic fission, and the first to hurl it as a missile of indiscriminate slaughter at a civilian population. . . . We must press our own government to exhaust every resource of intelligent good will toward restoration of normal contacts" with Russia. The New York East conference in a similar resolution declared that use of the atomic bomb in war "cannot result in anything other than the destruction of our land, the ruin of our people and the death of our civilization." Another report warned that the nation is "entering on the road to death while leaders jockey for position in international politics. . . . The times call for a gigantic conviction of the spirit expressing itself in a powerful act of faith." This conference elected as district superintendent Lester Ward Auman. He succeeds Karl F. Moore, who becomes pastor of the church at Jackson Heights formerly served by Dr. Auman.

Missionaries Tending to Become Specialists

Missionaries now being sent abroad by American and Canadian Protestant churches are more likely to be teachers and technicians than preachers or evangelists, more are college-trained than was formerly the case, and more are going to Japan, India and Latin America. These are some of the trends summarized in the latest over-all report on missionary personnel released yesterday by the Foreign Missions Conference. Of the 875 missionaries sent out in 1948, 545 were college graduates, as compared with 489 of those going out the previous year. The decrease in the number of missionaries ordained as ministers, and of evangelists, is ascribed to the growing tendency to turn leadership of new missionary churches over to native Christians, with the missionaries carrying on the technical jobs for which no local leaders are available. Greater emphasis is being placed on training new missionaries to speak fluently the language of the country in which they will work. All specialists are given basic training in interpreting the message of Christ.

And So Forth

H. Stuart Carter of Cambridge, England, president of the International Association for Liberal Christianity and Religious Freedom, is in this country to attend the 125th anniversary of the founding of the American Unitarian Association. Dr. Carter told the liberal ministers' club at All Souls Unitarian Church here that England has no fear of Russia, but is resolved to carry on, philosophically resigned to the conviction that she is doomed should the Soviets decide to move against her with military force.

Scarsdale Community Baptist Church dedicated its new $86,000 church school wing, built of stone and slate to match the English rural style architecture of the main sanctuary, on May 7. This church was organized in 1929, with attendance averaging 35; today it has a membership of 800. Herbert W. Hansen is pastor.

Churchwomen of the area sponsored three separate May Day luncheons last Friday. In Riverside Church, Manhattan, the speaker was Charles Malik, Lebanese delegate to the U.N.; in Brooklyn, Channing H. Tobias addressed the meeting sponsored by the local council of churchwomen; in Newark, Mrs. Emory Ross, associate secretary of the United Council of Church Women, spoke at a gathering at Second Presbyterian Church

J. Henry Carpenter.

Dutch Church Considers Role of Women

When the General Synod of the Netherlands Reformed Church met in March, it heard a report from the commission on women and the ministry appointed some time ago. The majority of the commission favored admitting women to all offices; the minority held out for permitting them to hold only the office of deacon. The new church order which will probably come into force next April does not mention the ministry of women, but the synod wished to record its opinion on the subject. The commission report will now be presented to the consistories and to the Netherlands Ecumenical Council for consideration. In the discussion which will arise there, a valuable guide is expected to be the recent book by Miss C. M. van Asch van Wijck, a member of the World Council's commission on life and work of women in the church.

Current Feature Films

Prepared by Independent Filmscores
M-Mature. Y-Younger. C-Children.

The Amazing Mr. Beecham (British; Two Cities) A. E. Matthews, Cecil Parker. *Comedy* set on aristocratic estate beset by taxes, where sober butler bears the cross of a changed society, even consents to stand on Conservative ticket to uphold the order he worships when ineffectual son of addlebrained owner becomes a Labor candidate. Recent events in Britain date this somewhat, but it is *good fun throughout*, with many effective bits of satire. M,Y

Four Days' Leave (Film Classics) *Comedy.* Frustrations suffered by U.S. sailor on leave in Switzerland as he tries against odds —supplied chiefly by his blundering pals— to carry on romance with local salesgirl. Assets are *beautiful Alpine backgrounds* and some remarkable skiing sequences. *Story is contrived,* rather awkwardly performed, contains scenes based on idea that drunkenness is comic. M,Y,C

No Man of Her Own (Par.) Lyle Bettger, Jane Cowl, John Lund, Barbara Stanwyck. *Melodrama.* Miraculously offered chance to pass herself and illegitimate baby off to wealthy family as their not yet met daughter-in-law and grandchild, young woman succeeds in deception until her child's father attempts blackmail. After melodramatic crisis involving murder, all ends beautifully. Another film based on philosophy that lovely ladies may suffer dramatically for their misdeeds but rewards wait in the end. Essentially *tawdry story given skillful presentation.* M

BEST CURRENT FILMS

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For Mature Audience: The Affair Blum, All the King's Men, Battleground, The Bicycle Thief, The Fallen Idol, Fame Is the Spur, Hamlet, The Hasty Heart, The Heiress, Intruder in the Dust, Lost Boundaries, Monsieur Vincent, Mrs. Mike, No Sad Songs for Me, Pinky, The Red Shoes, The Rugged O'Riordans, Samson and Delilah, Sands of Iwo Jima, She Wore a Yellow Ribbon, The Third Man, Three Came Home, Twelve O'Clock High. 6-7-50

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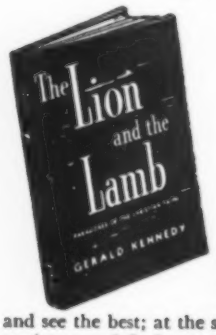

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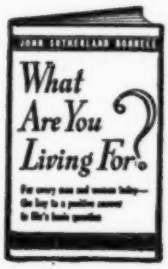

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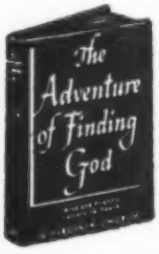

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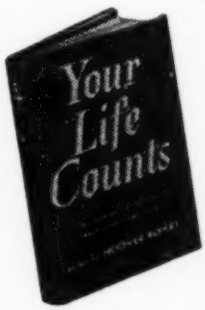

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